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LETTERS
OF
ST. PAUL THE APOSTLE,
FROM THE GERMAN
OF
JOHN CASPAR LAVATER.

LETTERS

OF

ST. PAUL THE APOSTLE,

WRITTEN BEFORE AND AFTER HIS CONVERSION

TRANSLATED FROM THE GERMAN

OF

THE LATE REVEREND

JOHN CASPAR LAVATER,

MINISTER OF THE GOSPEL AT ZURICH.

‘ Does not the friend of truth discern truth in any form?’

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P R E F A C E.

WHETHER the letters here given, which appear to have been recently discovered, and written by the apostle Paul, some before his conversion, others after it, be entirely original, real, and genuine, and translated into German with perfect fidelity; or whether they be the work of a poetic spirit of conjecture, or of divination, and thus, even supposing them to be invented, may still be true; the editor will not pretend to determine. All he will venture to say is: that they who know and honour the incomparable man, who stands alone, and whose benignant influence on all ages and on all regions of the Earth has been such, as without the aid of Jesus could scarcely have proceeded from any mortal, will not read these letters without some satisfaction, without confirmation of their saving faith in the Great Object of that great Mind, or without an evident quickening of their nobler faculties; and will be

PREFACE.

compelled to say more than once ; ‘ the substance of these letters at least bears the stamp of truth : thus must Saul, and thus must Paul have thought ; thus must Saul have hated Jesus, and thus must Paul have loved Him. O that I did but love Him as he did ! O the blessedness of living, labouring, suffering, and dying in the love of Jesus, as did this greatest of all mortals !’

The editor has in his hands a considerable collection of similar private letters. The impression that the present sample makes on it’s Christian readers and others will determine, whether they shall be laid before the public, or not.

PART I.

LETTERS TO VARIOUS PERSONS, WHO
AGREED WITH SAUL, OR DIFFERED
FROM HIM, IN RESPECT TO JESUS
AND HIS DISCIPLES.

LETTER I. SAUL TO GAMALIEL.

LETTER II. SAUL TO CAIAPHAS.

LETTER III. SAUL TO HIS INTIMATE FRIEND
SIMEON.

LETTER IV. SAUL TO ELEAZAR,

LETTER V. SAUL TO JACOB BEN ISRAEL.

LETTER VI. SAUL TO JUDAS OF DAMASCUS.



LETTERS OF ST. PAUL,

BEFORE AND AFTER HIS CONVERSION.

PART I.

LETTER I.

SAUL TO GAMALIEL.

Saul is surprised at the moderation of Gamaliel in the proceedings against the apostles: warns him against timid prudence: renounces his friendship, and demonstrates his own zeal.

FATHER GAMALIEL! REVEREND TEACHER!

PARDON the most unworthy and most respectful of thy scholars, the most grateful of thy disciples, if he venture to pour into thy truly paternal bosom the overflowings of his oppressed heart.

How much the sect of the Nazarenes (may the Lord break them like potsherds! may the thunder of the Almighty scatter them like chaff before the wind!) how much the most accursed of all sects (for what are the Sadducees compared to them?) gains ground daily, is better known to thyself, my father, than to me.—No one upon Earth, Gamaliel, reveres thee more than I—yet, be not

offended with me, if I say, thy moderation toward the Nazarenes is incomprehensible to me. I know thy prudence, I admire thy clemency: but is it fit to be merciful to the guilty, and act with forbearance toward the blasphemers of the eternal God? My reason is at a stand, and my mind is perplexed, at the conduct thou hast adopted. Is it prudence, or is it weakness, to defer the remedy till the disease is incurable? Wilt thou wait till the whole Earth is corrupted? till they, who are now poisoning Israel, shall have spread their venom to the ends of the World? Away with the impious wretches! Let the Galileans perish! They laugh at the forbearance exercised towards them, and mock all mercy. Thy moderation, my father, transports me beyond myself: pardon thy child; it was by thyself I was taught righteousness.

Their work cannot be of God, (forgive me, my father) because it is against God. Who can deny, that this Jesus was a sabbath-breaker? Who can call in doubt, that he professed himself to be the son of the eternal God? The son of a carpenter of Nazareth—and the son of God! To die on the cross—and to come on the clouds of Heaven! Who but a madman could believe such inconsistencies? who but a reprobate could teach them?—Toward such doctrines as these shall forbearance be shown!—If so, against what is zeal to be displayed?—The doctrine condemns itself: why then

wait? It's teachers are stubborn foes to the religion of Israel: and what avails forbearance? While it is exercised toward them, they flourish and grow powerful:—the fathers of Israel imagine themselves acting in obedience to the voice of moderation and prudence, and in the mean time all the world run after these demoniacs. They fill us with their lying tales of the heavenly life of Jesus, and bewitch us with the story of his resurrection.

Jesus was forsaken by God on the cross, and yet he was the Messiah! That God, who would not stir a finger for him when he was crucified, has raised him from the dead! If he be alive, let him appear, and I will believe him. If he did arise again, let him show himself among us, and I will worship him.

My reverend father, forgive my zeal. By thee was I taught to be zealous for Moses, and to fight for the God of Israel. Pardon my warm blood it's boiling impatience at the coldness of thine.

Thou speakest of Theudas: but Theudas did not give himself out for the Son of God, and was put to death because he drew men to him, to excite them to revolt, without authority from the Lord. But by whom was he put to death? By the hands of men. If men had not opposed him, what would he not soon have accomplished?—Judas the Galilean was the leader of a seduced rabble; but did not blaspheme God, like Jesus; did not require

to be worshipped, like him who was crucified.—Both these were cut off : but by whom, my father, by whom?—By men.—God can destroy the Galileans : but should not man persecute these wretches undeserving to be called men? Should we not root them out in the name of the Lord? Would it be to our honour, to wait till his thunder smites them, and his lightning consumes them? Will not that thunder smite us also, if we hold our tongues? Will not that lightning destroy us, if we look on with our hands in our bosoms, and force God to declare himself openly from Heaven against the Nazarenes?

Do you reply, my father : ‘ but the Nazarenes perform miracles, as Moses and Elias did ; and his disciples perform them in his name before our eyes : if therefore we contend against them, perhaps we contend against God ; and at any rate we forestal the decision of the Almighty in a case that is not yet decided ?’

This would be well, if the case were indeed undecided. But the miracles of those who blaspheme God argue nothing for them, or for their cause. Did the miracles of Jannes and Jambres prove any thing for the gods of Egypt?—I do not deny, that the miracles of the Nazarenes are striking ; and I would give one of my limbs, that they had never been performed. They have something in them imposing on the wise, and irresistible *to the unthinking vulgar*. But if the doctrine be

of Satan, can the miracle be from Heaven? Is not the miracle, as is the doctrine; and the doctrine, as is the miracle? Must not that be an impious doctrine, that makes a man God, or like unto God? A doctrine, that sets upon God's throne one whom God has rejected, one who, having been crucified, is an abomination to the God of Israel, must come from Hell, and no miracle can ever prove it to be divine. What miracle would be sufficient to prove thee, Gamaliel, to be a God?—or me, Saul, to be one?—What wise man could listen to such a tale? What pious man could suffer it? Only to lend an ear to such doctrine is horrible: to listen to it for a moment is an offense against the majesty of God.

The Israelite, who hears it, must consign it to the lowest pit of Hell. He who listens to it, and to those who propagate it, renounces the worship of the Almighty—and he who patiently waits, till God arouses himself, and makes known his abhorrence of it, will favour it. He who can hesitate but for a moment, and admit into his breast the thought, 'perhaps it is divine,' forgive me, my father, is already in secret consent with it.—Let me repeat, even the listening to it poisons the soul. He, who would prove it, is already lost. We must not only abjure every thing, that comes from Satan; we must totally and absolutely refuse to examine any thing he offers us. We must instantaneously and peremptorily reject whatever

comes from him. The more he endeavours to recommend any thing, the more reason have we to suspect it. The greater miracles he exhibits, to prove any thing of satanic origin to be divine, the more damnable should it be in our eyes.

Pardon me, my father, for speaking my thoughts without reserve. Forgive my youth a language, that would better beseem maturer years: thou canst not suspect the purity of my intentions. What I write, I write before God, who knows my heart. Presumptuous as it may appear, to warn thy ripper wisdom, yet, my father, I venture, to warn thee against that too cautious circumspection, which to me appears weakness; against forbearance, that to me seems unwise fear. Thy kindheartedness overways thee. Thy mature prudence makes thee too cautious and merciful in this cause. Thou seemest not to perceive the imminent peril, by which the religion we have inherited from Abraham and from Moses is threatened.—I see it, and therefore must lament. It is continually before my eyes, and therefore I would move Heaven and Earth against the Nazarenes.

O Gamaliel, my master and my father, forgive me if I must separate myself from thee. Thy timid, wavering, undecided conduct, is to me inexplicable, and cuts me to the heart. I dare not approach thee; for I fear thy paternal looks, thy bewitching friendship, thy eloquent wisdom, might

persuade me to inglorious, inexcusable moderation.
Who can resist thee ?

Father, whether thou forgive me or not, my conscience is sacred to me. This I learnt from thee. My conscience enjoins me, what is of all things on Earth the hardest, to bid thee farewell, because thou art favourable to the Nazarenes.

I sacrifice every thing for the sake of God. What is most dear to me would be rendered odious by the least attempt to cool my zeal against these madmen. They must be cut off from the face of the Earth like Amalek, and leave no trace behind them like the inhabitants of Gomorrah.

God, I trust, will grant, that I shall be an instrument in their destruction. Day and night I pray to him, to make me witness of his truth, and to be no unprofitable servant of the true king of Israel ; how different a king from him of Nazareth !

May God maintain my zeal for the good cause of religion, and quicken thine ! If thou grow cold and yielding, who shall be warm, who shall stand fast ?

Farewell,

SAUL.

LETTER II.

SAUL TO THE HIGH PRIEST CAIAPHAS.

He commends the zeal of the high priest against Jesus, laments the indifference of others, and requests letters of recommendation to Damascus, to persecute the Christians there.

MOST REVEREND FATHER!

THE zeal that is in thee against the Nazarenes, whose name be accursed both in Heaven and on Earth, ravishes me with joy. Thy laudable and unwearied endeavours to suppress this sect, which is increasing daily, inflame my breast. Blessings on thy head, father of Israel! and peace to thy gray hairs, thou foe to the enemies of God! But for thee, the Nazarene would still have been alive; and but for thy zeal, walk with head erect through our streets. The day of his crucifixion was a day of triumph to the righteous cause, and the hour of his death an hour of rejoicing to affrighted nature.

Zealot for God! staff of Israel! glory of the priesthood! thou only with thy whole heart exclaimedst, ‘away with him!’ and thy courage bore along with it all who wavered in their maledictions *against Jesus.*—O may a double portion of thy spirit

rest on me! may thy zeal animate all, who can smile at the rise of these wretches!—O how shameful is the indifference of so many of my age to the progress of this reprobate sect! Sorrow pierces me to the soul, and agony fills it with pious indignation, that not one disciple of our great teachers will do any thing for the Lord. But let them hold their tongues, I will speak; let them be dumb, I will lift up my voice like a trumpet. What can be attempted, I will attempt. I intreat thy aid, worthy father of Israel; thy aid, that is indispensable to me: deny me not, and the cause of Jehovah will be victorious.

Grant me my prayer, and the Nazarenes shall vanish as Jesus forsaken by his God.

Listen, O high priest, to the voice of thy servant, and reject not the request of one who venerates thee.

I know that a multitude of the Nazarenes have fled to Damascus, where the impious blood of Stephen was shed by the righteous judgments of God. I have authentic information, that Jerusalem is disburdened of a great part of these madmen. The uplifted arm of devout justice has affrighted them into their secret corners, and they seem to have lost the courage longer to brave and revile God and the religion of their forefathers, the inspired Moses and the holy prophets, in the face of the priests of Israel, and in the holy temple. Commission me with full power to seek them in Damascus: give me men of firm minds and determined courage; men whose zeal has been proved, stout adherents to the law, but

bold as lions and terrible as tigers. Send me to Damascus. I have friends there, who will assist me. Give me a sufficient band, that I may be secure against the malice of the Nazarenes, for they are mighty: yet shall nothing terrify me. I will find out the reprobates, be they where they may. I will pursue them to the gates of Hell, which shall open and receive them. I will bring them bound to Jerusalem; and thou shalt hear them curse him, whom they now adore, and blaspheme him, whom they now worship. Not a limb of them shall be left; not a hair of their heads shall be spared. I will hew them in pieces in the name of the Lord; I will crush them in the power of the Almighty.

Be not wroth, O high priest, with my zeal against the enemies of Moses, and with my rage against them who blaspheme the name of Jehovah.

Honour me with thy commands! deign to bestow on me thy commission! strengthen me with thy counsel; and give weight to my proceedings by appointing a select band to accompany me, still more by letters of recommendation. I am but a stripling, yet will I prove myself a man against these Galileans: I am still but a scholar, yet I will be as zealous as one who has grown gray in his zeal for our holy law.

Furnish me with thy authority, mighty high priest; and deny me not thy assistance, thou zealous for the God of Israel. What thou takest in hand *is blessed by God*; and no magician can withstand

thy wisdom. The Lord bless all thy designs against Jesus, and fulfil all thy imprecations on the sect of the Nazarenes. Hast thou not brought him to the cross ! who then of his people can resist thee ? Thou hast slain the shepherd ; and shalt thou not be able to scatter the flock ? Let me be thy hand, O high priest, at a distance, and execute thy commands at Damascus. Command thy servant, when he shall appear before thee, and empower him to execute what will rejoice thy heart, and afflict even unto death them that blaspheme Jehovah.

No clemency will avail in this case ; no gentle treatment will remedy the evil. The rotten limbs must be cut off from the holy people of Israel, Let the fate of Corah be theirs ; and the destruction of Dathan fall on them. May the Earth, that swallowed up Abiram, open beneath their feet, when they flee : and may the death of Achan await them, when they fall into our hands.

It is my glory to curse them, and my pride to annihilate them. What I have already done against them thou knowest ; and what I will do thou shalt see. Fear nothing from my youth ; and measure me not by the number of my years. David, the stripling, overcame the giant of Gath. The Lord has bestowed courage on me likewise ; and armed me with power against the enemies of his name.

Once more, O high priest, grant me assistance,

and God will reward thee. Annihilate the Nazarenes, thy name will be sacred to posterity, as the name of Phineas, and thou wilt be as terrible to the enemies of the Lord, as Elijah to the priests of Baal on mount Carmel.

The Lord God of Abraham, Isaac, and Jacob, bless every one, who curses Jesus and his sect, and curse every one who blesses them.

SAUL,

a native of Tarsus, and scholar to Gamaliel.

LETTER III.

SAUL TO THE FRIEND OF HIS HEART, SIMEON.

Exhortations to zeal against the Christians. Complaints of the lukewarmness of persons in authority. Plan for persecuting the Nazarenes. Violent expressions of the bitterest zeal against them.

MY BEST BELOVED SIMEON,

WHAT times has the God of Israel brought upon his people! How true it is, that 'his thoughts are not our thoughts, his ways are not our ways!' He proves us, as we never have been proved before. How unsearchable are his ways! how unfathomable are his judgments!

We expected the coming of his anointed; and

languished for the manifestation of the king of Israel : and lo, how the Eternal proves us !

A deceiver rises up and says, ' I am he.' Jesus, the son of a carpenter, says openly in the temple : ' destroy this temple made with hands, and in three days I will raise up another temple not made with hands.' And this boaster dies ; dies as an accursed malefactor ; while his blind followers maintain, that he sits and rules at the right hand of the Omnipotent. Their words spread like a corroding canker, and their eloquence diffuses corruption like the plague.

A little has been attempted against them, but to no purpose. We have endeavoured to extirpate them, and they grow more numerous. They become alarming by their multitude, and dangerous through the esteem in which they are held by the people.

A magic fear begins even to seize on the elders ; and their courage will fail them, to annihilate the most senseless of fanatics, and most shameless of liars. With sorrow have I heard of the unmanly moderation of Gamaliel, my beloved instructor. Will he wait, till God declares himself for or against them ? If such things be done in the green tree, what will be done in the dry ? When the wisest and most devout begin to waver, will not thousands of weaker vessels be carried along by the stream of the new doctrines ? Already many of the priesthood, who but a few weeks ago were zealous against Jesus, are become his followers. Men who with the honours-

ble feelings of true Israelites exclaimed, ' Away with him ! away with him ! crucify him ! crucify him ! ' now bow the knee before him, as an Almighty God.

Friend of my heart, shall things go on thus ? Will no man set himself against them with all the earnestness and all the power of faith in the God of Israel ? Shall we hold our tongues, because all who ought to speak are dumb ? Shall we do nothing, because others are inactive ? or do nothing thoroughly, because others content themselves with half measures ?

O my friend, let us be men, let us be zealous as Moses and Elijah were ! Was their zeal acceptable to God, or unacceptable ? Can coldness in God's cause be pleasing to God ? Out on you coldblooded souls, who can prudently look unmoved on the rushing torrent of immeasurable destruction, till it overwhelms all, and yourselves among the rest !

Come to Jerusalem, my friend, as soon as thou canst. I must talk with thee, and disclose to thee my plans : they are neither little nor impracticable. Thou shalt take a part in them, as thou readily wilt. Do not suffer thyself to be misled by any thing. The feeble speak the seductive language of forbearance. Nothing is less to be born than forbearance with the wicked ; nothing more detestable in the sight of God than love toward his enemies. He who loves God, hates what God hates : he who makes himself equal with God is worse than the *worst of idolaters.*

O my friend, unite with me in zeal against Jesus : bind thyself with me eternally to persecute all those, who place a crucified man on the right hand of Jehovah.

My resolution is taken : I will employ all my powers against the execrable wretches. Every drop of my blood shall boil against them. May death overtake them ! may Hell open her jaws to receive them ! may the Earth of the Lord be made clean from these rebels against God ! and the land of Immanuel be no longer burdened with these despisers of the Most Holy ! My plan is to go in quest of them out of Jerusalem, where they imagine they dwell in security, and pursue them to the ends of the Earth.

I am going to Damascus : O that thou wouldst accompany me ! I have obtained full powers from the high priest, to whom I wrote ; and a considerable escort, so that I am secure against being waylaid by the Nazarenes.—Great things will shortly be done ; greater than ever yet : and, God willing, through me. No man expects me there. I will procure an exact list of all their names ; and fall upon them at once by night in their houses and in their beds. Whoever abjures Jesus shall go free : all that will remain his disciples shall be carried bound by me to Jerusalem : and if any one resist us, though this the fanatics do not attempt, my sword shall shed his blood.

What appears indestructible shall be destroyed ;

what is deemed invincible shall be trodden under foot. A man ought to live, as long as he has breath: but to *live*, is to do good, and fight against evil. As long as I have breath, I will thus live: I will not close my eyes as one inactive in God's cause: this hand shall not rest in peace, till it has rescued multitudes of Israelites from destruction. Every drop of blood in my veins shall flame with vengeance against all those, who blaspheme God and Moses. He who seats himself on God's throne is an enemy to God, and denies his name. He who fights not against the enemies of God, who seat themselves on God's throne, are his enemies, and deny him. We, my dear Simeon, will not be such. It is true, the example of Gamaliel should perhaps inspire me with some moderation: but how can it inspire me with any? It is true, the wise and pious man says, haply they fight against God, who contend against the Nazarenes.—Canst thou conceive this?—Why do they fight against God? Because the Nazarenes do things, which no man beside them can imitate.—On this point I have explained my sentiments to Gamaliel himself, and no one can reason me out of my conviction. It is simply this: 'No miracle can prove, that a man is equal with God; and that one forsaken by God, become a curse, and crucified, sits on the right hand of the Almighty.'

The God of Israel be with thee.

Come quickly, and behold my zeal for the Lord.

LETTER IV.

SAUL TO ELEAZAR, CONCERNING STEPHEN.

Justification of his conduct. Opinion concerning Stephen. Answer to some reasonable objections advanced by Eleazar against Saul.

WORTHY FATHER!

THOU writest me, that the person, the words, the behaviour of Stephen have touched thy heart: thou writest, ‘Consider, young man, what thou art doing; lest perhaps thou attack one beloved by God.’ Yea, father, I do consider: I have considered again and again, and still I come to the same point: ‘No eloquence, no angelic countenance, no celestial glory, no miracle, nay no virtue, of a man who raises a malefactor to a God, and worships, and will worship a reprobate, can move me.’

This is my simple answer to whatever considerate prudence, pious eloquence, or religious timidity, can say to me. O certainly what I do is not from rashness: my reason and my conscience well weigh every thing.

Stephen, I confess, was such a man, as I never before beheld: he appeared as innocent as a child, wise as grayheaded age, courageous as a hero, and true to what he deemed the truth as a prophet of old. His learning was great, his eloquence power-

ful, his conviction inflexible, his fortitude unshaken. His love for Jesus, the Son of Man as he called him, was most pure. Could I have forgotten he was a Nazarene, I would have fallen on his neck and kissed him. What most affected me (I tell thee all, even what appears to make against me) was his look in the assemblies of the priests; still more when he was led out to death; but above all, when the witnesses against him took off their garments, that look which he cast on those, who, as I believe, were with justice most inveterate against him. On me in particular he turned his eyes more than once with such affection, so sorrowfully tender, so tremblingly compassionate, as if he would have called me with his looks from the brink of an abyss. I cannot, I will not deny, that this look pierced me to the heart; that for a moment I seemed to forget myself, and shuddered while the thought darted like a flash of lightning through my mind; 'thus a holy one of God might look; thus one of the prophets; whom Israel put to death!'

But as we instantly draw back our foot, when we see an adder in the path, I shuddered at these thoughts and feelings, the natural effects of humanity. I collected all the strength of religion and virtue I possessed, to quell whatever might move me toward the worshipper of one who denied God; for a mere man, who makes himself a God, denies God.

'But,' you say, 'if the Messiah come, must he

not on the one hand be a man, since he must be a son of David; and on the other, more than man, since he must be David's Lord; as Stephen once said in an assembly of people where I was present? Nay he must sit on the right hand of God, as it is written, "The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool."

'Consequently, if ever a Messiah come among us, and be received by us; a God-man, a son and lord of David, a man to whom God, as it were, cedes his rank, a man in the name of Jehovah, and in the place of Jehovah, must come among us, and be received by us.'

To this, wise and worthy father, I confess I have nothing to reply. It is also written: 'the Lord will come against the mighty.' Thus let our Messiah be a man, and a God-man; but let him be no Nazarene. Let him be from Bethlehém: but let him not be a carpenter. Let him be of the royal house of David; but no enemy to Moses; no sabbath-breaker; not one who cannot help himself, if he be to redeem Israel; not one forsaken by God, and left by him to die between two thieves; not a transgressor, against whom the quaking Earth and darkened face of Heaven appeared to bear testimony. Let no such be my Messiah! In other respects may the coming Messiah be, as he must before I believe in him, an omnipotent God-man, a shekina and dwelling of God, a vicegerent worthy of the God of Israel.

Thou hast here my free and full confession of faith: it would be to me inconceivable, if it should not be thine also. Fare thee well.

SAUL.

LETTER V.

SAUL TO JACOB BEN ISRAEL, ON HIS ZEAL
AGAINST THE CHRISTIANS.

Bitter complaints against the great pretensions of Jesus of Nazareth, and the indifference of so many to the increase of his sect.

THE PEACE OF GOD BE WITH THEE, BELOVED JACOB !

ART thou astonished at my zeal against the Christians? I am astonished at thy indifference. Wouldst thou look on unmoved, if a man smote thy brother to death? Or with what eye wouldst thou behold a man, who should endeavour to restrain thee from delivering him out of the hand of his murderer? Thus ice-cold thou, who wast once so warm, seemest to me in the case of the Nazarenes. I am often beside myself on account of them; thou sufferest days and nights to come and pass away, without reflecting how the pestilence spreads, what mighty ones are carried off by it, and how many among the most pious of the children of Israel are infatuated through it's means. I see the house of Israel hastening to *destruction*. The tower totters to it's fall: thou

perceivest not, that it will soon tumble. I see the threatening danger, and with warning voice cry aloud, 'flee!' Thou mockest my zeal, and livest reckless in the court of the falling edifice.

I will not judge thee, or condemn thee. The Lord knoweth thy heart: He knoweth mine also. What He wills, I will: what He loves, and wills that every Israelite should love, I love: what He hates, and wills that every child of Abraham shall zealously hate, I hate. There is nothing He can hate, or wills to be hated, so much as the making of another a god, whoever he may be, and placing him by His side. He will have no one, be he ever so great, seated with Him on his throne. Can I be mistaken in this? Is it an error to say: 'the man, the Nazarene, the carpenter, the sabbathbreaker, the contemner of the law, Jesus, seats himself by the side of the Almighty? He will be worshipped: he suffers persons to be baptised in his name: he places his name between those of the Eternal Father and the Holy Spirit.' I ask, can any thing be more certain than these facts, which are exhibited daily before our eyes? And farther, can any madman whatever have ideas more inconsistent with reason? or can any thing more impious, more blasphemous, be conceived?

If this most horrible of doctrines, by which our whole religion is overturned, spread daily farther and farther; if the light of truth be not opposed to this magical sect, which has something so humane, so

amiable, so insinuating, that to a susceptible, delicate, tender, benevolent heart it is almost irresistible ; if the evil appear in a short time to be past remedy ; if our holy temple, if Moses, if circumcision, if the solemnity of the sabbath, be regarded as no longer of importance ; what will be the end, while we quietly look on ? No man can deny one syllable of what I here advance. They are facts open to the eyes of the World. And shall I hold my peace at all these things, as thou dost ? Shall I be silent, because thou art dumb ? Act thou temperately, because thou findest it most convenient so to act : and answer for thy moderation and silence to Him, to whom thou art answerable. To Him, to whom I also am answerable, I will answer for my zeal. God gave me courage : shall I throw away this courage to please the timidity of others ? God gave me firmness, to pursue to the end whatever of good I begin before Him, and with Him : and shall I not use this firmness in the most important of all causes ? I may sooner be persuaded to any thing, than to coldness, and inactive indifference in this business, the most unheard of and most weighty since the creation. Prudent age, and prematurely prudent youth speak of nothing but moderation, patience, forbearance, waiting, as if a man had neither eyes nor ears. These pious, gentle, dovelike souls have no zeal, except against the zeal of those, who give the name of weakness, want of religion, and indifference in the *cause of God*, to coldness in the most sacred con-

cern of God and man. They have not a spark of zeal in their hearts for the God of Israel against a false Messiah, who arrogates to himself equality with God. Prudence has taken the place of spirit. But the moment any one is zealous against those, whom their heartless prudence has thought good to take under it's protection, these frozen souls burst out into a flame. I appeal to their own consciences, can such zeal be pleasing to God? Of this enough. Spare your cooling diluents for men in a fever, they are thrown away on me.

Most foolish to me appears the wise observation I daily hear. 'Let the fanatics take their full swing. Every fanaticism destroys itself. The more importance we attach to it, the more it is hardened and confirmed. It is best to take no notice of it.' This might be well, were not the fanaticism of this wholly new and unprecedented kind, that on the one hand it bottoms itself on incontrovertible facts, on palpable miracles, that have been performed, and are still performing daily; and on the other on a morality of the most sublime and admirable perfection. There, my friend, is the twofold and apparently insuperable difficulty, which nothing but the extreme of violence can overcome. For these reasons the tree must be plucked up by the roots, and cast into the fire. This in my opinion is the only true prudence suited to the present case. If thou be acquainted with any better means, communicate them to me.

Peace and love be with thee.

SAUL

LETTER VI.

SAUL TO JUDAS OF DAMASCUS.

Appointment of his quarters, and account of the purpose of his journey. Exhortation to him, to afford him assistance. Violent exclamations against Jesus and his worshippers.

DEAR JUDAS!

AT length the happy days are come, when I may hope to see thee again. May the Lord go with me, and his angel attend at my right hand!

I am full of grand projects, am on the eve of great acts, that befit a just Israelite. God has heard my prayer to be useful to my brethren, and to give me strength against the enemies of His name. Rejoice with me, that God, my father, thinks me worthy, to tread in the steps of the boldest of those who have been jealous for Him, of whom all Israel speaks with honour, and whom posterity will never mention without reverence. The point, my friend, is nothing less than the total extirpation of the Galileans. This great work is especially entrusted to me. I am coming to Damascus, whither I know of a certain many have fled from Jerusalem. I have sufficient authority from the priesthood. It is impossible to wish for stronger recommendations, than I have in *my hand signed by Caiaphas himself*. But of this say

not a word to any man. I wish to take up my abode with thee; to whom I certainly shall not be unwelcome. I never was so yet; and shall be so least of all now. The men who accompany me, the escort given me by the priesthood, I wish to be quartered in thy neighbourhood. Of this thou wilt take care. There will be seven or eight of them, true Israelites, perfectly of my way of thinking, and labouring to the same end.

But the principal object of my writing to thee beforehand is as follows.

Endeavour to have in readiness against my coming an accurate and complete list of all the disciples of Jesus, who are in Damascus, both men and women. Mark down the streets and the houses wherein they dwell, and above all, the house where they are wont to assemble. I hear much in particular of one Ananias, formerly a strict pharisee, a man of great wisdom and much weight, who is said to be one of the heads of their assemblies. Probably they meet together in his house by night. Procure accurate information of every thing, that we may lose no time. Let nothing be wanting on thy part, to assist me in the necessary preparations for the great and holy work. I think to fall upon them suddenly, when they are all assembled together, will be the best and shortest way.

The elders of the synagogue in Damascus must assist us also. I have full powers to them from the priesthood. Every thing is prepared: the plan can-

not fail. The nest of vermin must and will be destroyed. Let their Jesus save them, if he can. But if he were able to save them, he would have descended from the cross, and have saved himself. What indeed could be expected from a sabbathbreaker and blasphemer forsaken by God? he died like the malefactors, between whom he was crucified.

Once more, my friend, be my helper in the great work. What better thing can we do, than extirpate from the face of the Earth this powerful sect of blasphemers, idolizers of a man, worshippers of a malefactor? Surely the God of Israel looks down with an eye of favour upon our endeavours. The Messiah, (O how different a man he will be from one who died as a malefactor between two thieves!) the Messiah will hereafter reward us for it in the kingdom of God. Let us do all that in us lies, in some measure to prepare the way for his coming. Let no fears deter thee: they can do nothing against us, neither do they oppose force by force. This cunning their Jesus taught them: but they shall reap little benefit from it. They think to bind our hands by suffering gentleness, and humble suavity of manners! But such witcheries shall not bind my hands. It is well for us, that we have too much strength of mind, to be imposed upon by such means. It is well for us, that we can and dare employ every mean against the corrupter and corrupted, the seducer and seduced, whereby they may be swept away from the Earth.

Was not Israel to smite the Canaanites with the

edge of the sword? Was not compassion toward them a horrible sin, a revolt against God, a compassion that afterward brought our forefathers themselves to destruction? And how sinful would it be in us, to imitate the sin of our forefathers, which God has so often and so severely punished, by sparing these, who are more inveterate foes to God than the Canaanites were! I call them worse than the Canaanites. Wherefore? Because the Canaanites had no knowledge of God; and were not of the chosen seed. These are. From their youth up were they taught in our schools; and it cannot be denied, that they were well instructed. Their knowledge of the Scriptures, that might often put many of our most learned men to the blush, frequently astonishes their hearers. But the more capable they are of acquiring respect by this superiority, with the more energy must we strive against them. And how must we strive against them? by bare words? Then is all lost, for they answer so as to put us to silence. Nothing but force can be of any avail.

What Samuel, Saul, and David did to the Philistines, we will do to these. May the God of Jacob prosper us; and the Holy one of Israel vouchsafe us to be instruments of his just vengeance!

O my dear brother! I count the days and the hours, till I reach Damascus. It is a joyful period of my life. I feel within me something of what David felt, when he went against Goliath: 'I come to thee in the name of the God of Israel.' So come I &c

Damascus. I have no doubt of conquering: that is, the righteous cause will prove victorious.

Yet I must freely confess to thee, that the business I have in hand often hangs like a millstone about my neck, and makes me tremble. I too am a man, and have not a heart of stone. Every thing easily affects me. A devout look, a warm, ingenuous word, a nobleness of conduct, quickly moves me. I know what it cost me, to behold the divinely beautiful countenance of Stephen without tears of emotion. I was forced, and must now be forced, to suppress every natural, humane feeling; and this in truth to me is not easy. Tears will often come into my eyes, when I see these gentle, pious souls adhere stedfastly to their opinions, and hear them speak with such affection of their Jesus. They are as perfectly convinced of his divinity, and as thoroughly penetrated with the idea; as I am firmly persuaded, that they cherish the most horrible of errors. This astonishes me. Thou canst not form any conception of the tranquillity, with which they suffer themselves to be led to prison; or of the courage, serenity, and joy, with which they go to death. Were a man to follow the merely natural and human impulse of his mind, he would fall upon their necks, and embrace them with the warmest affection: and when Stephen died, the wish once darted through my mind (Satan assuredly inspired it), 'may I die like this man!' I am obliged to summon all my religion, *to master this natural goodness or weakness of my*

heart, call it what you will. A holy zeal for the Lord must suddenly seize me, and glow within me. I must strengthen myself with the great idea: 'I do the work of the Lord, I fight in God's cause; away with all human feelings and reflections!'

Every thing is possible to him, who loves and honours God above all things. To him man is nothing, when put into the balance against God. The lives of hundreds of men, who blaspheme God, is to him no more than the life of a gnat, that stings his hand. 'Do I not hate, O Lord,' said David, 'them who hate thee? yea I hate them with perfect hatred. Thy enemies are my enemies.'

Never yet was this sentiment so lively and victorious in me as now. Let then the blood of these madmen flow beneath the edge of the sword, or let them be crushed beneath a heap of stones! Let the heads of the unisraelitish Israelites, who mock the God of Israel, fall. Let Judah shudder at the sight of the blood of the false teacher, and be warned! Let Israel tremble at the judgments, that God will bring upon his blasphemers by the hands of those who worship him! Our brethren, so easy to be seduced, will at length be wise, and renounce the folly of adoring as king of Israel, nay worshipping as the God of Judah, one whom God has accursed; for whoever dies on the cross is a curse unto Jehovah. Did ever any thing more senseless enter into the heart of man? Did Satan ever inspire an Israelitish breast with a

blackest thought than this: 'a carpenter of Nazareth is the king of Heaven and Earth?'

Whatever in me can feel scorn, detests this brainless and heartless sect: whatever in me can be wroth, boils with rage against this shame of Israel and of mankind.

I count the hours and the moments till I reach Damascus. O how shall I feel, when I see thee again, and can join thee in the great and holy work! O join with me, and let thy soul unite with mine, to extirpate these blasphemers of God, as the soul of David united with the soul of Jonathan! The latest posterity of Israel will bless us, and our names shall be mentioned with those of Moses and Aaron, before whom the magicians of Egypt were compelled to silence.

Believe me, my friend, truth will be victorious over the most stiffnecked error. Pharaoh with all his host was overwhelmed by the Red Sea, because he strove against the God of Israel: and the fate of Pharaoh will be the fate of every enemy of God, and of every one who revolts against his holy revealed word.

I hope, God willing, to be at Damascus in five or six days. I will endeavour to arrive about noon.

Fare thee well!

PART II.

LETTERS WRITTEN BY SAUL TO DIFFERENT PERSONS,

IMMEDIATELY AFTER HIS CONVERSION.

LETTER I. SAUL TO SIMEON.

LETTER II. SAUL TO JOSEPH AND SAMMA, THE
TWO WITNESSES AGAINST STEPHEN.

LETTER III. SAUL TO GAMALIEL.

LETTER IV. SAUL TO ANANIAS.

PART II.

LETTER I.

SAUL TO SIMEON.

*On the change of his opinion with respect to Jesus.
Testimony and praise of Christ. His narrative of
what had passed. Exhortation to belief in Jesus.*

DEAR SIMEON !

IF what I tell thee appear incredible, still thou mayest believe what I say ; and if I acquaint thee with unheard of things, do not consider me as one who has lost his understanding. I have not lost my senses ; I have found them. I was a madman : for he who acts against himself is a madman ; he who rejects the best, and treads under foot the most beautiful, is insane. I am become wise, who was a fool : I am restored to the soberest sobriety. I am become—wilt thou believe it ? or rather, when I call the Lord, who knowest all things, to witness, wilt thou doubt what I say ?—I am become a Christian ; a Christian from thorough conviction. The slanderer of Jesus, Saul, thy friend and brother, is become his worshipper.—His worshipper ?—Yes, *His most sincere and reverential worshipper.* In a

word, Simeon, I believe what I thought incredible: I believe in Jesus of Nazareth as the Messiah. In this faith I will live and die, that he who suffered on the cross lives as king of Heaven and Earth, and is worthy to be worshipped as the God of Israel.

To this all-victorious faith, which nothing can overcome, am I brought by the unmeasurable grace of Jesus the Messiah.

Wilt thou believe me when I say, the King of Heaven himself in person appeared to me in the clear light of noon day, on the public highway, not far from Damascus? He spoke to me with a human voice, and I answered Him face to face. I beheld Him with my own eyes, and heard Him with my own ears. O Simeon, Simeon! His majesty, and the divine light of His countenance, are indescribable, inconceivable, surpass all imagination. The whole creation seems to vanish and sink into nothing before Him. Whoever beholds Him sees nothing but Him. In His presence no man can contemplate any thing, can think of any thing beside Him. In Him our whole being is absorbed. We can call nothing else good, great, or excellent, that is not He. He is, if I may be allowed to say it, wholly alone, and all things only in Him. And this eternal Son of God, who is above all compare, has had mercy on me, and forgiven my folly against Him. I am, what I never dared conjecture it was possible I should ever become, a Christian, a disciple of Jesus, a preacher of His Gospel, a wit-

ness of His sovereignty, a living testimony, that with Him all things are possible. He lives with me, and in me. He fills my whole soul. I cannot, I will not cease to think of Him for a moment. All things that were gain, for His sake I reckon loss; all things of no account with Him I esteem as mere dross. I hate all things that He hates, and love only what is dear to Him. Nothing, that He hates, can deserve to be loved: nothing, that He loves, can deserve to be hated.

O Simeon, how had Satan blinded me! How could I speak, as I spake; how act, as I acted! So long as I have breath shall I be ashamed of my conduct toward the most adorable of all men, of my rage against the head and prototype of all that is worthy to be adored. It is incomprehensible to me, how I still dare look at myself, or at any wise and good man. But the unbounded mercy of Christ upholds me, and the power of His spirit enables me to atone for many things, that seemed inexpiable. As I have pulled down, I will build up; as I have made sorrowful, I will comfort; as I have killed, I will bring to life: all with the grace and in the power of my Lord, Jesus Christ. I must have died of grief, if He had not given me the desire and strength to make amends for so many evils, which I have occasioned. Dear Simeon, O how totally different He is, from what all Israel conceives! and still so as the prophets describe Him. Daniel could *not have seen Him with more beauty sitting on the clouds of Heaven, than I saw Him. Isaiah did not*

behold Jehovah seated with more majesty on his throne, than I beheld Him clothed with light. What David says of the Messiah in the forty fifth, seventy second, and hundred and tenth psalms, or wherever else his words may seem to allude to Him, is true of Jesus in the highest and most spiritual sense; and what is not yet fulfilled will as certainly be fulfilled in Him, as many things, that appeared absolutely incredible, have in Him already been literally accomplished.

What is any where written in Scripture of the God of Israel is applicable to Him, and is displayed in Him in the most lively manner. Is it written : ' He, the Lord, creates all things whatever he will, in Heaven or on Earth : ' (and what more can be said of a God ?) this is true of Jesus of Nazareth. He actually creates whatever He will, either in Heaven, or on Earth. ' He pours out His Spirit upon all flesh. Those that have eyes He maketh blind, and the blind He maketh to see. The hearts of all men are in His hand. He leads them whithersoever He will ; and recalls whom He will out of the regions of Death. He rules in the name of God, with the power of God, in the stead of God. God is in Him ; and through Him is our God. The God of all mankind, such as sinful, mortal man needeth, such as he may conceive and enjoy, is He whom I worship under the human name of Jesus Christ. Thus, Simeon, are my thoughts changed respecting Jesus. As I was desirous of

persuading all men against Him; I now wish, to bring all to Him, to Him alone, and above all, thee my brother, and friend of my heart. If thou believe me, believe in Him. If thou have any doubts, question me; I can and will answer them. All the doubts I had are more than sufficiently answered. If thy heart be open to the divine truth, thou wilt believe as I believed, and be happy, as I am happy. O, my brother, could I but impart to thee an idea of my happiness! There is nothing to be called good or great, that thou wilt not find in Him, in Jesus of Nazareth. Infinitely removed from Earth in appearance, He is near to thee in His Spirit. He seems to be separated from mankind, yet is more near to them, than if thou beheld all the race of Adam in His arms.

O He is what and how no one is, or was, or ever will be. Yea. Amen.

LETTER II.

SAUL TO JOSEPH AND SAMMA, THE TWO WITNESSES AGAINST STEPHEN.

Confession of his error and theirs with respect to Stephen and the Christians. Account of what had befallen him. Confession and testimony of Jesus. Exhortation to believe in him.

THE LIGHT AND GRACE OF GOD BE WITH YOU,
SAMMA AND JOSEPH!

I want words to relate to you what has happened to me; and no tongue can express the affliction of my soul for my late conduct toward the disciples of Jesus of Nazareth.

Listen to my voice, if ye would that God should listen to you.

The error, in which you and I, my brethren, have been entangled, is incalculable. Stephen, whom we stoned to death, is beloved by Heaven: Stephen (alas that his angelic countenance, his magnanimity did not move us! that we had neither eyes to see, nor ears to hear!) was more holy than David or Samuel; and that Jesus, to whom he prayed, is truly, truly the Messiah, foretold by all the prophets. The Son of Man, whom Stephen

beheld sitting on God's right hand, is the Son of God. We strove against God, when we strove against Jesus. Jesus of Nazareth is in truth Majesty divine. He who was crucified lives in Heaven; and by the almighty power of Him who was slain, all the dead shall arise.

'Art thou mad, Saul?' ye will say to me. No: I am not mad, but a sober witness of that which I have heard and seen. If ye will not believe me, believe the men who were with me. They beheld the beams of that celestial light, by which my eyes were struck blind; and heard the voice, that spoke to me from Heaven, though they understood not the words. Samma and Joseph, that I have seen with these eyes the heavenly majesty of Jesus the Messiah, is as true, as that I am alive: and as true as you are living, I heard the words of the Almighty Jesus from his own mouth. My terror was unbounded; my shame was the pangs of Hell. I have persecuted Jesus Christ! I have slandered the Lord of Majesty!

The mercy of God toward me is inconceivable; and the long-suffering of Jesus of Nazareth, eternally to be adored, beyond expression. How! Is it possible, that I still live, breathe, speak?

I have raised my hand against the Almighty; and rebelled against him, who is worshipped in Heaven.

Ye look at each other with astonishment: ye lay *down my letter*, and are amazed.

Be what ye will, our sin is beyond measure, and our conduct toward the worshippers of Jesus cries to Heaven against us. Satan blinded our eyes not to discern the power of God in Jesus Christ, not to perceive the celestial light, that beamed from the countenances of his followers. We are not worthy to pronounce the name of the holy witness, against whom we bore testimony ; how much less the name of Him, of whom he witnessed with the heroic fortitude of the fullest conviction, and to whom he prayed in the last moments of his life.

From my mind all doubts are vanished. I am not more certain of my own life, than that the divine Jesus lives in Heaven. God could not appear to Moses upon Mount Horeb with more majesty, than Jesus, I say Jesus of Nazareth, appeared to me. All my powers were swallowed up by His might. All my vitality was death before Him. His voice was as the sound of many waters, as the thunder on mount Sinai, yet kind and affectionate ! What a God ! What a man ! What a God-man, Jesus Christ who was crucified ! His countenance was brighter than the Sun shining in full splendour. For one who knows Him, to think of resisting Him is impossible. Man is as nothing before His transcendant fullness of life : yet while I was sunk in a trance before His indescribable majesty, I was strengthened so as to support this excess of glory. I cannot express to you a hundredth part of what I might say. Enough that Jesus, whom I persecuted,

is Lord of Heaven and Earth, the knower of all hearts, the judge of the living and of the dead; God, the only Son and visible image of the Almighty; God revealed in the flesh. O that you could come to Damascus, that I might relate to you fully what passed within and without me. Things unutterable passed indeed! But these also bore the genuine stamp of divinity. O that I could fall on your necks, and intreat you, to consider what ye are doing, and to think of what has befallen me! He, who has shown unspeakable mercy to me, can show mercy to you also. But despise not his mercies. His goodwill toward man is as unlimited as His power: but brave not that adorable longsuffering, which cast me down on the ground indeed, yet did not crush me; which deprived mine eyes of sight, yet removed the veil from them in a few days. I pray the Fountain of Divine Grace, that He will have mercy on you likewise, as He has had mercy on me.

Be not afraid of Him, if ye will turn to Him: but dread the rash folly of opposing Him, and those whom he loves. The man who persecutes His worshippers, persecutes Him. He loves them as the apple of His eye. Touch not His anointed! Do His prophets no harm! He knows them all by name, the streets in which they reside, the houses in which they dwell, whatever they say, and whatever they do. What David sung of the God of Israel is in *every point* applicable to Him. 'He understandeth

our thoughts afar off ; and there is not a **word** in **our** tongues, but he knoweth it altogether.' He called to me by name from Heaven ; and sent one of those He loved to me, where I was praying in solitary retirement. O the princely, only incomparable One ! Neither the tongues of men nor of angels can express His superiority ; there is no magnitude can measure His greatness. He speaks, and it is done : He commandeth, and it stands fast. Heaven and Earth are His, and all the angels of God are His servants.

O Samma and Joseph, what shall I say to you ? I had fellowship in your sin ; may ~~ye~~ be partakers in that grace, which has been bestowed on me !

Can ye believe me capable of telling you an untruth ? Can ye suppose, that I will suffer myself to be found a false witness against God ? If ye believe not me, whom will ye believe ? If ye doubt my testimony, whose testimony can avail with you ? Have I ever yet lied ? Who was more inveterate than I against Jesus ? Who less disposed to believe His divinity ? Who exceeded me in blaspheming Him ? Were not His mercy so inexpressibly great, I should question the reality of my former conduct. But He has forgiven me ! has taken away my sins ! He is good to me ; He loves me ; He loves me beyond expression ! O happy man that I am, since I know I am beloved, with a love surpassing that of the tenderest and truest friend, by Him whom I hated more than a man can hate the vilest of creatures ! O the un-

describable Jesus the Messiah ! How is He exalted above all our thoughts and comprehension ! What a heavenly king ! What an almighty Lord of lords ! All that I can say of Him is nothing. He is Benevolence itself. He is Omnipotence itself. O that ye did but know Him, how happy would ye be ! All his enemies must tremble before Him. Before Him all his worshippers must dissolve in tears of joy. He is the fountain of blessings, and desires nothing, but that we should be partakers in his blessedness.

O that ye may be blest in Him, the undescribable Eternal, as I am blest in Him !

We have shed innocent blood ; but he, whose innocent blood was shed, prayed for us. His prayer for me was not offered in vain. O may ye likewise be included in his holy, powerful, and benevolent prayer !

Write me an answer, if ye have any inclination to believe in Jesus : nothing could increase my happiness so much as this. I have no other wish, but to awaken all those, whom I love, to faith in Jesus ; and it is my supreme delight, when I can guide others to that salvation, which through it I have obtained. If ye will still blaspheme him, answer me not ; do not heap guilt upon guilt. Ye would blaspheme Him, who is most holy, and most worthy to be adored : O do not blaspheme Him, who is most adorable and most holy.

May the grace of the unspeakable Fountain of

Mercy be extended to you, as it has been to me, the most unworthy servant of His venerable worshippers and courageous heralds. Be the name of Jesus worshipped by me to all eternity!—Yea, amen. Eternally.

LETTER III.

SAUL TO GAMALIEL.

*On the change of his opinion with respect to Jesus.
Narrative of what had happened to him, and account
of his feelings on the occasion.*

WHAT shall I say, O Gamaliel, my father, what shall I say? If my last letter gave thee pain, this will give thee joy. If thy wisdom looked on me with sorrow as one erring, and rashly hastening on in the path of his error; thou wilt now bless God, and behold me with thankful delight. O Gamaliel! I am no longer what I was: I am newborn, new-created. I am a Christian! Hallelujah! I am a Christian. The God of Israel has been unspeakably merciful to me in Jesus the Messiah. Yes, all that Jesus spake and did was the work of God, of God, and not of man. He who strives against Him, strives against God. God is in Him, as he was not before in any of his saints, in any of the

prophets. I am come to the knowledge of Jesus the Messiah through a miracle of grace. O my father! what I believed to be impossible has actually come to pass. Jesus of Nazareth is my Messiah, my master, my king, my redeemer and judge, my pardoner and sanctifier, my light and my life, my Lord and my God. How shall I find words to describe His majesty; or to express His long suffering and favour toward me, toward me who was arrogance itself? Whole days would be too short, my father, to recount to thee His infinite mercies: but it will not be displeasing to thy paternal heart to learn at least some of them.

I was journeying, as thou knowest, from Jerusalem, with full powers and letters of recommendation from our high priests and elders. Beside a servant, I had under my command seven men of tried courage and my own way of thinking, to accompany me. We were provided with every thing, that could promote the destruction of the Christians. We had concerted all our measures together, and it seemed impossible, that our plan should miscarry. It was a joyful day to me; and I began it with a prayer to the God of Israel.

‘God of Israel, if ever Thou didst hear my voice, hearken to it now, and make me a glorifier of Thy name, a successful destroyer of all those, who rebel against Thee! Let Thy holy truth be maintained through me; and let every pernicious error be *extirpated by me.*’ In this manner I prayed.

Damascus was now in sight. My prayers were more fervent, and my eyes looked up to Heaven with greater earnestness. I strengthened myself in my duty, when I thought on the resolution it required, to accomplish with success the hard task of seizing and imprisoning the Christians. The words were on my tongue: 'I hate them, who hate Thee, and persecute them, who persecute Thee.'

Instantly a dazzling light from the clear sky burst on me, as if twenty flashes of lightning had struck me at once. Damascus and every thing around me vanished from my sight. From the midst of the light appeared the form of a man, exceeding the lustre of the Sun in beauty and splendour. Swift as the wind he seemed to approach me; and called with a voice like the sound of many waters, that pierced through my ears and into my soul: 'Saul, Saul, why persecutest thou me!' That He, who spoke to me, was something more than mortal, could not be doubted. The power and glory of His appearance had as it were annihilated every thing around Him. Every thing beside Him had vanished from my sight. In my trance, in which I still felt myself more alive than ever before during my existence, I said to the exalted majestic Being: 'Who art thou, Lord?' The answer (O what an answer thundered, yet affectionately, in my ears!) was: 'I am Jesus of Nazareth, whom thou persecutest.' O Gamaliel! no tongue can describe what lay on my heart. A God declared me to be the per-

secutor of a God. A God called himself Jesus of Nazareth. I feel in every atom, that I was in the presence of an Almighty one; and this Almighty was no other than Jesus! no other than Jesus of Nazareth! 'It is hard for thee,' he continued, 'to strive against Me.' My terrour was unbounded, and I am astonished, that I was not instantly a dead corpse. I was not a corpse, for the hand of the Almighty upheld me. 'Jesus! Lord!' I said; 'what wilt thou have me to do? Command, and I obey; enjoin, I have no longer any will but thine.' The divine transcendant Majesty lowered itself to human form, such perhaps as the dying Stephen, whom, alas! I also persecuted, beheld; and said to me in a tone that revived my subdued, depressed spirits: 'Arise, and go into the city, and it shall be told thee what thou must do.' By degrees the brightness disappeared; He, whom I had seen, vanished from my sight; and I lay on the ground in a trance. When I opened my eyes, all was night. The thundering words, 'I am Jesus of Nazareth, whom thou persecutest,' incessantly rung in my ears. It would be impossible to find words to express my shame, repentance, and contrition, or the terrour and ecstasy of my soul, smitten to the ground and yet forgiven.

They who were with me, who saw the light but not the Lord himself, and heard something like a thundering voice, but not the words, when they observed, that nothing more was said to me, and that

I spoke not, came to me, stooped down to me as I lay on the ground, and said: 'hearest thou our voice? Dost thou not know us? O God! what has befallen thee?' I answered: 'I hear your voices, and I know them: I am in my perfect senses, but mine eyes are darkened. All is night around me. The splendour of the light has robbed me of the sense of seeing. Raise me up, and lead me to Damascus. I have only one thing to say, the God-head whom I saw is Jesus the Messiah. The omnipotent Jesus has had mercy on me. I will tell you more, when I am more calm. Lead me into Damascus, you know whither. Tell no one yet of the incredible event. Return thanks with me to God all of you, that we are still alive, and not cut off by that divine Omnipotence, against which we were striving.

My companions were greatly struck, and could say little more than, 'we have seen and heard incredible things. If what has happened be God's work, he will finish it. Meanwhile let us remain quiet, attempt nothing against the Christians, and await the decision of Heaven.'

I had neither strength nor desire to speak, yet I said: 'Brethren, the Almighty Jesus has spoken to me, as certainly as I am blind: and the impossibility of any deception in this may convince you of what will follow. As sure as it is no deception, that I am led by you, so surely was it no deception, that the heavenly Jesus conversed with me.'

We reached Damascus. 'Lead me,' I said, 'into the street that is called Straight, to the house of Judas. Stop nowhere; seek for no one; excite no attention; do not come all of you with me, two to conduct me will be sufficient.'

Judas was waiting at home for me. As soon as he beheld me coming, he exclaimed with the utmost astonishment: 'Is this my Saul? O Saul! what has befallen thee? Why comest thou to me thus half dead? I scarcely know thee.' I prayed him to be silent, and lead me to a retired chamber, saying, that something had happened to me on the way.

'It is strange?' he said: 'as though God were displeased with thy journey hither.'—'He is greatly displeased,' I replied; 'but lead me into a solitary place.'—He did so.—'Now leave me altogether alone. I want nothing to eat, nothing to drink. I must only pray, abase, and humble myself in the dust; and again rejoice, that I am still alive, and have found grace in the eyes of Him whom I persecuted.'

He could no longer doubt, that something of great importance had happened to me, and he might also have learned something from those who were with me. O God! could any two men be more unlike, than he who wrote to him but a few days before to provide him a lodging in his house, and he who now came to occupy that lodging?

I was alone. O what an alone! Where did my *thoughts* begin? What did I first? what last?

‘Lord, have mercy upon me!’ I cried: ‘guide my thoughts, that I wander not in infinity, that I lose myself not in an unfathomable abyss.’

The Lord said to me as distinctly as if I had seen him before my eyes: ‘Fear not, Saul!’ (O with what delight did I hear him call me by name!) ‘for I am with thee. I draw nigh to all, who draw nigh to Me: they, who humble themselves before Me, shall be saved, Thou shalt testify of Me before all the World, Jews and Gentiles, kings and princes. Thou shalt suffer many things for my sake, and through Me enjoy many things, that shall be vouchsafed to no other. From time to time it shall be told thee what thou must do.’

The inexpressible goodness of the Lord quickened and strengthened me beyond measure. The agony which I had felt on account of my past conduct diminished. I was enabled, to weep, to intreat, to hope, to pray, to be joyful, to give thanks: and soon I had the loveliest vision of the saints whom I had persecuted and slain, and whom the Lord had crowned with glory. They embraced me and said: We forgive thee, as Christ has forgiven thee. We bless thee, as He hath blessed thee. Love thou Him, as we love Him: and through Him enjoy that bliss, which we enjoy through Him. Stephen likewise appeared to me in a glorious crown of victory. ‘Welcome, my brother!’ he said: ‘fellow worshipper of Jesus, embrace me.’ Jesus Christ heard my prayer for thee. Be now as zealous for Him, as

thou wast zealous against Him. Live for Him, suffer for Him, die for Him. Temporal suffering is short : the joy of being eternally in Christ is beyond expression.'

How was I moved, humbled, revived by this ! What a new, clear, and comfortable conception of the forgiveness of sins did I acquire ! Had not the Lord thus quickened me, how should I have sunk in despair ! But, which was the best of all, the Lord, who had compassion on me, sent to me Ananias. What a man in wisdom and spirit, in power and in love ! This venerable elder (I had seen him before in a vision, and was told who he was by name) entered my chamber, where I had lain three days in fasting and prayer, in tears of sorrow and in tears of joy, in contrition and in ecstasy, and said : ' Brother Saul, fear nothing. I am a messenger of good tidings to thee from a gracious Lord, the Lord Jesus, who appeared to thee on the road. I know all, that has happened to thee. The most merciful has had compassion on thee. Yet however thou art only in the porch, on the threshold of that grace, which is allotted for thee. The Lord doeth nothing imperfectly. Rise up, brother ! Through me thy lost sight shall be restored. Rise up, take meat to strengthen thee, and then come with me to the water, that I may baptize thee in the name of Jesus Christ the Forgiver of sins. Thy sins shall be put away from thee and blotted out. Live henceforth as one *new born*, as one whom God has at this moment *created anew* with his own hand. Be strong in the

Lord, and glorify his name throughout all the regions of the Earth.'

He raised me up with both his hands. I embraced his knees. He laid his hands on my head, and blessed me in the name of the Lord Jesus Christ. He then touched my eyes with his fingers and said, 'Jesus Christ make thee to see, and remove the veil, both from thy outward eyes, and from thy inward eyes.'

On a sudden my eyes were opened, and scales as it were fell from them. I saw the holy man before me, embraced his knees with still more affection, and never were the beauties of a morning in spring so delightful to me as his friendly countenance. 'Hallelujah! I see again:' I exclaimed with a voice of adoration: 'What a Jesus! what a Jesus! He taketh away sight, and he restoreth it again in a moment!' Ananias embraced me, strengthened me with his brotherly words, and commanded me to take meat, which I did in company with him. In that short but wellfilled hour how much was said of the glory and power, the divine love and allsufficiency of Jesus!

After I had eaten, he took me in a friendly manner by the hand, and questioned me: 'Brother Saul, art thou now perfectly conyinned, that Jesus of Nazareth is the Messiah, and the Son of God?

'I am,' answered I, 'as fully as a man can be convinced of any thing in this World.'

'Dost thou heartily repent, that thou blasphemedst Him, and so bitterly persecutedst his followers?'

‘ I do. I am penetrated with shame and sorrow, and could sink into the Earth, for having so rashly persecuted Jesus and His disciples.’

‘ Dost thou believe, that Jesus Christ has fully forgiven all thy sins?’

Yes, I believe it with my whole heart! I have already experienced many decisive proofs of his infinite grace and mercy, so that I dare not in the least doubt His love toward me, or that He will for ever love me.’

‘ Wilt thou be baptized then in the name of the Lord Jesus Christ, become one of His disciples, and devote the remainder of thy life to Him, and to His kingdom?’

‘ I desire nothing more, and rejoice thereat with exceeding great joy.’

‘ Come then,’ added he, ‘ in the name of the Lord :’ and thus saying he led me to a little pool near the gate of the city. There four of the disciples were waiting, who received us with surprise, and, as soon as Ananias had made known to them my belief in Jesus Christ, gave me a brotherly embrace. I repeated my confession of faith, and cried aloud: Heaven and Earth, God and Jesus Christ, ye holy angels, and ye disciples and worshippers of Jesus, who are present, bear ye all witness of my free and sincere confession: I Saul, of Tarsus in Cilicia, once a persecutor of the name of Christ and *His church*, am come to the knowledge of Him, *through the transcendant grace of my Lord and Saviour, Jesus the Messiah.* I esteem it the greatest

bliss of my life, that I can believe with my whole heart, and without any doubtings, that Jesus of Nazareth, who was crucified, is the true and only Messiah, the only begotten Son of God, the Lord of all things, the Judge of the living and of the dead, the only King of the kingdoms of Heaven, the Head of God's elect, the everlasting and perpetual Fountain of all light and of all life, He in whom and through whom alone all men may find remission of their sins, grace, and salvation. Praised be His holy and divine name for ever and ever. Amen.*

Tears of joy flowed from the eyes of those who were present; they came nigh unto me; two of them took off my garments, which the other two held (O with thoughts how different from those, with which I held the garments of Stephen!) while they led me thus naked into the water. Thrice I bowed down my head underneath the water with prayer: when I came up out of it they put on me a clean, white robe, laid my old garments on the ground, and I kneeled down upon them, while Ananias stretched forth his hands over my head, and uttered the joyful words:

‘Saul, thou art washed, thou art cleansed, thou art justified, through the name of the Lord Jesus Christ, and through the Spirit of our God. Henceforth call on the name of Jesus the Messiah, as the name of thy Lord and of thy God. The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit, be with thee! My love be with thee, in Christ Jesus! Amen.’

Scarcely had he uttered these words, when a mild, lovely light descended from Heaven upon me. It seemed as if I swam in a sea of the purest light and fullness of life. A clear bright flame was seen upon my head, that seemed to stream into me, and I felt as if I were transported into a new element. I prayed, and was entranced in joy inexpressible. The light, that sat upon me, shone on the countenances of those who stood around, and I was filled with the Holy Ghost, was as if wholly created anew, and could not find words to utter my thanks, or expressions for my joy.

In this grace and peace, O Gamaliel, I now live, and in this will I die. O could I but make thee, and all whom I love, partakers in some measure of this joy and this grace! Amen,

SAUL,

LETTER IV.

SAUL TO ANANIAS.

Thanks to him. Account of himself. Recommends himself to his love. Thanks to the Christians at Damascus.

DEAR FATHER IN CHRIST JESUS!

ALL abundance of the grace of Jesus Christ be with thee, thou first and best of all my friends! I feel, know, and say, and can never say enough, that to all eter-

nity I cannot give thee sufficient thanks for all thou hast done for me, thou dearest of the elect, with whom the Lord converses as freely as with Abraham of old.

The sense of divine love is in thee, and the benevolent spirit of Jesus beams from thy countenance. So long as I have breath within me, I will honour, love, and admire thee, thou worthy favourite and witness of Jesus Christ. What patience and forbearance didst thou display toward the most unworthy of men! The longsuffering of Jesus embraced me in thee; the lovingkindness of Him who is pure love blessed me through thee. O that thou mayest be blest, as I wish thee to be blessed! But the Lord loveth thee far more, than I a wretched son of Adam can love thee.

O faith in Jesus, how dost thou exalt mortal man! O love to Him who is most worthy of being beloved, what affectionate Good Will dost thou diffuse over the countenances of Adam's children!

As God is seen in Jesus, so Jesus is seen in those who are His.

O my dear brother and father in Christ, can we rejoice enough in the inconceivable One, with regard to whom every thing else is nothing?

From my heart I give thee eternal thanks, that thou hast represented to me the divine Jesus as still more amiable. The joy and grace, that I received through thee and thy blessed and blessing hand, are of infinite, eternal, inestimable price.

Now also something of myself. As soon as I had escaped from Damascus, through the help of the brethren, I was accosted in a friendly manner by a man of good appearance, with a staff in his hand, and girded about the loins, as a messenger travelling in haste. He saluted me by my name: 'Saul, God be with thee! Whither goest thou so early in the morning?' I looked in his face, which seemed that of some person I had known. 'Why lookest thou at me so earnestly?' he added. I answered: thou seemest to me a stranger, yet not unknown: and I am astonished to meet thee in this solitary unfrequented place, and hear thee call me by my name. Wilt thou be offended if I ask, who thou art, whence thou comest, and whither thou art going? Thy business appears to require haste.'

'My business,' he replied, 'is nearly done. On thy account was I sent hither, to show thee the way thou shalt go, and guard thee against the snares of thine enemies.' He then described to me with exactness the path I should take: told me whom I should meet on the road, warned me whom to shun, and directed me where to tarry. He then added:

'My name is Christocolus, and my office is to guide the worshippers of Christ. I know thy whole history, and how the Lord has had mercy on thee. I stood by thy side, when thou wast struck down blind from thy horse near Damascus: I accompanied thee unseen into the city: and was with thee *unperceived*. yet not inactive, during the three days

that thou fastedst, weepedst and prayedst. I strengthened thine eyes to bear the light, when the scales fell from them. I kept thine enemies at a distance, when the brethren let thee down by the wall in a basket. In a word, the Lord hath appointed me to be thy guardian angel. Thy faith in the Lord, whom I adore, is my delight: and thy love toward Him and all His saints my pleasure. In whatever perils thou mayest be, fear nothing; as long as thou art faithful, I must not quit thee in any danger.'

'Praised be the Lord,' I cried, 'who has had mercy on me, whose arm is stretched out over me, and whose protecting eye continually watches for me. I will remain faithful till death to Him who is the Truth; and rejoice in Him, wherever I discern His hand.'

The guardian angel kindly smiled on me, clothed himself in light, and disappeared.

With what joy, gratitude, and devotion I proceeded, and what courage filled my breast, thou wilt easily conceive. Every thing happened just as the angel of the Lord had foretold me. I had no longer any doubt, that my journey would be prosperous, and that I should be kindly received by the brethren, to whom thou recommendedst me in thy letters. I meditated devoutly, with many tears of shame and joy, on my past life. I myself was the greatest miracle. What a miracle of forbearance and mercy! O God! what were the thoughts of my astonished mind?—My conduct toward the holy

Stephen; my rage against the Christians; my intention to deliver thee thyself, Ananias, into the hands of the murderers of Christians; my journey to Damascus; my prayers, my hopes, my conversation with my companions; then the appearance of the Lord, and the perception of His glorious majesty and of His grace, which will eternally remain imprinted on my inmost soul; His directing me to thee, my three days blindness, the vision I had of thee, thy coming to me, thy most courteous and brotherly voice, thy comfortable words, the laying of thy hands upon me with blessing, the restoration of my sight, my baptism, my participation in the gifts of the Holy Spirit, and the joy with which I bore testimony to that Jesus whom I had reviled; the surprise, the doubts, the joy of the Christians in Damascus; the astonishment, the dread of the Jews in that city, and their rage against me; the care the disciples there took of me, and thou in particular, O never to be forgotten Ananias—all these things passed through my mind in the clearest and most delightful manner, though not unmixed with terror.

While I write to thee, I praise my God with tears of joy. May God bless thee with a thousand blessings! The Lord grant likewise, that I may be a joy to thee, and if possible a blessing, as long as thou livest! O may God hear my fervent prayers for thee, as He hath heard thy fervent and devout prayers for me!

Amen.

SAUL.

PART III.
LETTERS FROM PAUL TO HIS CHRIS-
TIAN FRIENDS.

- LETTER I. PAUL TO TITUS.**
LETTER II. PAUL TO TIMOTHY.
LETTER III. PAUL TO APOLLOS.
LETTER IV. PAUL TO ERASTUS.
LETTER V. PAUL TO AQUILA AND PRISCILLA.
LETTER VI. PAUL TO LYDIA.
LETTER VII. PAUL TO SERGIUS PAULUS.
LETTER VIII. PAUL TO EPAPHRODITUS.
LETTER IX. PAUL TO LUKE.

PART III.

LETTER I.

PAUL TO TITUS.

Exhortations, warnings, instructions, doctrines.

DEAR TITUS!

AT the mention of thy name my heart leaps within me, and every thought of thee gives me pleasure in the sight of Jesus Christ; for thou walkest in the truth, and the pure knowledge of Christ is in thee. Thou art stedfast in the faith, active in love, patient in suffering, sober amid temptations to ungodly lusts, careful to act worthily, not only before the Lord, but before men also.

O noble youth, do not depart from the way of light, into which thou hast been led by the hand of God! Continue a pattern of every human virtue and perfection. Become daily more firm in the faith, more joyful in hope, more fervent in love, more conscientious in the discharge of thy duty, more confident in God under every trial, more humble on every advancement, more spiritual and animated with every Sun, that the Lord suffers to shine upon thee.

I know, that thou wilt remain firm to the truth, to which thou hast borne witness, even unto the end. But I know also the perils and temptations, with which thou art daily beset on all sides. I speak not now of dangers and persecutions from the Heathen. God will teach thee to overcome these more easily than many others. I speak of the temptations of false teachers, who with subtle art and seductive eloquence will endeavour to lead aside many wavering souls from the way of truth and life. There are some, who wear such an appearance of piety, humility, and compassionate benevolence, that they would almost ensnare and deceive the very elect. But the chief thing is wanting: their heart is not right toward Jesus Christ; they enjoy indeed the superior light, that they have attained through the means of Him; but they seek to shine in and by this light, and then to dazzle with their own wisdom, which of a truth is not the pure wisdom of the Gospel. They speak only with cold reverence or respect of Christ Jesus; but in many things they are not right in Him, and yet it is certain, *that he does not believe Christ in his heart, who is not perfectly right in Him in all things. He who receives Him not wholly, has not received Him at all.* These eloquent men have indeed strict morals, which give them an appearance of holiness; yet they indulge themselves and their flocks in many things, which Christ of a certainty would never have permitted. They loose what He hath made fast, and bind what He hath

loosed. They lead imperceptibly from love to hatred, and from patient bearing with others to judging them rigorously. They lead aside from Christ, from cordial love toward Him, and from affectionate resignation to Him. They substitute for the living spirit of Christ a mosaic, nay a more than mosaic legal justification.

Suffer not thyself to be seduced by these: and watch over them, whom they may be able to seduce. Preach thou so much the more clearly, fully, and purely, the simple doctrine of the Gospel. The nobler love, and heavenly conversation and behaviour, both of thyself and of thy hearers, will evince the pure simplicity of your faith. The living and loving Christ is visible in you. Though young men like thee are more open to the seductions of these eloquent false teachers, who have no other aim, but to root Christ out of men's hearts, plant there a more refined law-work of their own, and at length make themselves the objects of adoration, do thou, my dear Titus, hold fast the truth thou hast received; and let nothing be to thee holy, however holy it may appear, that withdraws the heart from Christ, makes him less indispensable, and endeavours to set up something instead of Him, which shall throw Him into the shade.

Now I must tell thee, that I enjoy much comfort in my bonds. The first persons of the city are not ashamed of my chain, and the most noble *visit me in my prison*. I want for nothing. Often

I have more than enough ; and I share my superfluity with the soldier who is appointed to keep me, or with some one poorer than myself. I had lately a considerable present in money from an unknown hand, with this letter : ‘ Do not despise this feeble mark of my unspeakable gratitude for all thou hast done for me and my house. Let thyself want for nothing. I have more than sufficient, and thou shalt not want, while thou art in bonds for Christ’s sake. God forbid !’

Thou seest how unceasingly the Lord careth for me. My God is thy God also. Be faithful to Him, as I strive to be faithful : and thou wilt have daily experience of his goodness, as I daily experience it. With Him there is no respect of persons. He who trusts in him will never be brought to shame. Him by whom He is honoured He will also honour. He will supply the wants of him who lives for His cause. He forgets us not a single moment. We know Him, and are blessed in our knowledge and our love. The grace of God be with thee.

PAUL.

LETTER II.

PAUL TO TIMOTHY.

Characteristics of a true and of a false Christian. Exhortations, promises, blessings.

DEAR SON IN CHRIST!

TENFOLD grace be on thee, and blessings a hundred fold on all thou doest! O how often am I with thee in spirit, and bless thee in the name of the Lord Jesus Christ! Since I saw thee I have had much joy, and much sorrow. Many have turned to the Lord, of whom I had but slender expectations; and many, of whom I had great hope, still hold back. Many of those who believe have advanced greatly. Many appear to me to stand still, and to have grown faint. Eubulus hath given glorious proofs of his Christian charity toward one of his bitterest enemies, with a degree of humility that rejoiced my heart. Junia hath withdrawn herself out of the hands of a cunning seducer, with religious prudence. Sergius hath boldly opposed and put to silence an eloquent sophist, who sought to turn him aside from the faith. Claudia hath been mighty in almsgiving, and hath done much for the stranger and for the sick. Lucius hath appropriated his house to the reception of brethren from foreign parts. Claudius hath built a room for the saints to assemble in.

Florus hath forgiven a slave who robbed him ; converted the slave, who was touched by his compassion, to the Christian faith ; and set him free. Publius hath taken care of a very poor family, and supplied them with necessaries, and the means of earning their bread. Longinus hath forgiven Cyril a considerable debt, and will not even receive thanks for it. His pious wife Aia has done the same to a poor neighbour, and with the same humility. Niger went in pursuit of a slave that had robbed him and run away into the wilderness, fell on his knees before him, and, intreating him to come back, swore before God and Jesus Christ, that no harm should come to him. The slave trusted his master, raised him from the ground, fell at his feet, prayed for forgiveness, and returned what he had stolen. This his master bestowed in alms, and made the slave a brother and friend in Christ. The patience, meekness, gentleness, and sobriety of Julia wrought so on her unbelieving husband, that he listened to the grounds of her belief, was moved, attended at the hours set apart for those who are desirous of instruction, and was converted. Timoleon, a fiery, proud, enterprising youth, full of wit and spirit, wrote satires on Christ and his disciples, read them to a friend, and lost first his speech, then his hearing. His heart smote him : he humbled himself before God, and sent for me, saying : ‘ Come and have pity on me ! ’ I went to him : with a look of *deep contrition* he gave me the injurious writings,

made a sign that I should tear them in pieces, and intreated me with broken sounds and trembling hands. The Lord took pity on him: my heart burned within me: I ventured to lay my hands upon him: his speech and hearing were restored: he fell on his knees, worshipped Jesus, was baptized, and is now a pattern for Christians.

Welcome, O. Timothy, as these accounts will prove to thee, to which I could easily add many more, those that follow will be as unpleasing. Alas! I must repeat to thee, not all, who call themselves Christians, do honour to the holy name they assume. There are not a few weak, not a few false brethren. I will not speak of those, of whom my own heart only, my unerring feelings, say: 'would to God they were as sincere, as they wish to be thought!' I speak of those, whom I know by their actions: God, who knoweth all hearts, will judge the rest. How many, alas! have no true knowledge of God, no love of Christ, no readiness to venture, to give up, to sacrifice any thing for Him. Excuses are never wanting. They are even hardhearted toward the gentiles, who abandon their superstitions, their country, and their goods, for the sake of Christ.

I do not speak of kindly receiving them with open arms. They judge them with severity, and speak evil of those who do this. They afflict the most worthy: they give offence to those who would not offend even an enemy. O how blind to the truth in *Christ Jesus!*—Others are publicly slaves to drunkenness and lusts. Others are selfish, covetous, un-

just, and insincere in their dealings. Others are proud, ambitious, greedy of honours, and cannot even forego their desire of the uppermost seats at our love-feasts or in eating the Lord's supper, which wounds my very soul. O beloved Timothy, how can such esteem themselves disciples of the humble, loving, disinterested, pure, and holy Jesus? May God remove the veil from their eyes, and loose them from the snares of the Adversary!

We, my beloved, will walk unblamably before the eyes of our most holy Lord; and in no wise suffer ourselves to be led astray from the rule of faith and life, that is set before us. The protecting eye of our faithful Lord is ever upon us, and ceases not to regard us with sanctifying love. O happy they, who trust in Him! We know Him, the knowledge of whom is true life, and to love whom, and to know that He loves us, is supreme blessedness. This blessedness wish I to thee, and to myself, and to all Christians or not Christians who are like thee, my ever dear son and brother in the Lord. The grace of the Lord be with thee, and his spirit be with thy spirit! Amen.

PAUL.

LETTER III.

PAUL TO APOLLOS.

*The grand aim and spirit of the Holy Scriptures.
Christ the soul of all. How we should proceed in
teaching these things.*

MY BELOVED APOLLOS!

MAY a new portion of the light of the Spirit fall on thee daily!

Much grace is given thee, and more will be given thee daily, for what is given thee thou makest use of and sanctifiest. Thou searchest more and more into the Holy Scriptures, and establishest more and more deeply the revelation of our God. No man can meditate too much thereon. Thou doest well, in that thou comparest prophet with prophet, promise with promise. Only I intreat thee, brother, that thou give thy chief attention to the principal point: and this principal point, which few seem to have divined, in my mind is, that not only all that is good, great, heroic, praiseworthy, which is said of any of those who were beloved of God, is applicable to Jesus of Nazareth, and is displayed in Him in the highest degree and in the most lively manner; but that whatever is said by Moses, by the prophets, or in the Psalms, of the great and incomparable

God of Israel, may and ought to be said of our Lord and Saviour Jesus Christ. What David says of Jehovah: 'Of old hast thou laid the foundation of the Earth; and the Heavens are the work of thy hands:' is true of Him, whether David thought of Him or not. It may be said to Him with propriety and truth; 'Thou art the same, and thy years shall have no end.' To our truly divine Jesus of Nazareth, and of Him, may be justly said: 'Holy, holy, holy is the Lord of hosts, and the whole Earth is full of his glory.' Jesus, as the visible Jehovah, which He, who was before Abraham, certainly was, might say of Himself; 'I am the God of Abraham, and the God of Isaac, and the God of Jacob: I am that I am.'

This great mystery, beloved Apollōs, must lie at the bottom of our soul, must fill our whole heart: but it must be preached with great prudence and caution. To the Jews it is a stumbling-block, and to the Greeks foolishness. Few can reconcile the idea of a God with that of one crucified; yet he, who doth not unite both in one, neither knows Christ, nor the peculiar doctrine of the Gospel. The enemy of all truth would rob us even of this essential, even of this which makes Jesus the Christ. And, what is worse, not only Jews and Gentiles revolt against this, but often Christians and teachers of Christianity likewise.

What, then, must be done? This great mystery, on which our hopes and our salvation depend, must not be nakedly displayed and peremptorily asserted

at the beginning. It is the conclusion, the sum of great and undeniable facts. With these facts we must set out.

‘ The man, Jesus of Nazareth, thus began his public life. Thus he was announced by John, the miraculous son of Zacharias and Elizabeth. This inspired man, before Jesus had done any thing in public, said of him the greatest things, and what could be said of no mortal and sinful man without blasphemy : “ He that cometh from Heaven is above all, I am not worthy to unloose the latches of his shoes. The Father hath given all things into his hand.” What might be expected of Him, of whom the prophet could say these things? What more than human things! what more than human deeds!

‘ He made his appearance in public, and allowed himself to be baptized by John, in whom the divine credentials of the love of truth were incontestible, as an initiatory step to a new and heavenly life. What happened then? The Heavens were opened on the newly baptized, whom John worshipped as a God. The Spirit of God descended upon Him like a dove, and remained upon Him : and a voice from Heaven said, “ This is my beloved Son, in whom I am well-pleased.” What this voice affirmed, all the subsequent acts of Jesus testified. In the name of the Father He did the Father’s works. He was as the Almighty in human form. Had He never called himself the Son of God, His works would have proved Him so to every unpre-

judiced Israelite who sought the truth. The man Jesus acted as the God of Israel. He healed those who were incurable; and forgave sins, that no one but God could forgive. He commanded the winds and the waves, death and the grave, and not only inferiour nature but spirits also: the devils were forced to obey Him, and angels to serve Him. He knew what was known to no man; and foretold what no man could foresee. His form was the form of a man, His sufferings the sufferings of a man: but His words were the words of God, His works the works of God. What more can be required of a man? what more of a God in human form? If He be not worthy to be adored by us, who can ever be worthy of adoration? If He have not a claim to our own heart, and to our unbounded trust in Him, who else can?

If, my beloved Apollos, the heart be won to Christ, be ravished by Him; if the heart feel His all-sufficiency and indispensableness, and have full confidence in Him; if the heart long after this One, Eternal, and Incomparable, by whatever name He be called; the grand point is gained. The heart is always ready to pray to what it loves and honours above all things. And He who honours, loves, and adores the Lord above all things, will soon experience Him to be the most mighty and worthy to be loved, by the side of whom nothing however great or lovely can be placed. When a man has experienced this, and he cannot but experience it, the

cross of Him who was crucified becomes no longer a stumbling-block ; and the throne on the right hand of God for Jesus the Messiah, who was slain, appears in it's proper place. He will adore nothing but crucified Omnipotence.

This thou hast experienced ; this have I. And O may all, who hear of a crucified Almighty through us, or through any others, experience it likewise.

Grace be with thee !

PAUL.

LETTER IV.

PAUL TO ERASTUS.

On the ascension of the Lord into Heaven, which was shown to Paul in a vision.

WHAT has been imparted to me, my dear brother in the Lord. I will impart to thee also. The mercies of the Lord toward me are great. O brother ! the Lord leaveth nothing unfinished. The grace bestowed yesterday is followed by fresh grace to day. The whole history of Jesus, from his early youth till he ascended up into Heaven, has been as fully shown me in an open vision, as if I had been a waking, living, eye and ear witness of it.

At present however I shall speak only of our Lord's ascension, or departure from his own.

I was busied in prayer, and on a sudden all things around me vanished from my sight. I was present in spirit at the triumphant day of our Lord. I beheld his departure from Earth, and ascent into Heaven.

A great many of the disciples, both men and women, had assembled early in the morning on the Mount of Olives, on the side that looketh toward Bethany. I saw them come, few alone, but most of them hand in hand, or arm in arm. They appeared serene, composed, loving, and the more cheerful as their numbers increased. It was a delightful sight. He himself too came, no man knew how. He, the Eternal One, of whom I scarce dare speak, and still less dare to be silent. With undescribable dignity and calmness, as a God and as a brother, he came among them. What food was there for contemplation, for wonder, for sensibility! How little is every thing compared with the Lord! How did he come and stand there, and enter among them! With what words shall I describe to thee the humanity of Him, who is worshipped by all the angels of God? With what words the divinity of Him, who on the cross exclaimed, 'My God, my God, why hast thou forsaken me?' How shall I describe to thee His majesty and simplicity? In Him appeared the king of kings, and one who was not ashamed to call us brethren. He came not in the

form of a God, yet no man could be compared with Him, and the King of all the angels of Heaven was conspicuous in Him. He was not attended by a train of guards; and yet He was as if a numerous host accompanied Him, the Only One. How little do I express, when I say he was distinguishable as the absolute One in an undescribable manner! Every thing in Him was pleasing; every thing excited admiration, reverence, and love. I know not how I felt, when he ascended the mount. Serenity went before Him, and peace diffused itself wherever He set his foot. In Him every thing that can be conceived or desired of human beauty appeared combined. Every step announced a divinity; every motion of the hand proclaimed the King of worlds; every gesture displayed the most perfect of mankind. His countenance was benevolence itself. Heavenly fragrance seemed to spread around Him; and vital energy flowed perceptibly from Him, wherever He cast His eye. All approached Him as the king of Israel; and all were free to approach Him, as Benjamin his brother Joseph. It was as if He had banished all fear and apprehension from every heart: the whole company surrounded Him on the right hand and on the left, and followed after Him. To every one who approached Him, every one whose heart felt an impulse to contemplate Him, He said something in such a tone of voice as I never yet heard from man. Angels have spoken to me many times since I saw the *Lord*, and their voice is lovely beyond description;

yet it is not to be compared to the voice of Jesus. O how can I describe to thee the humanity of his divine voice !

To John he said : ‘ Son of Zebedee, if thou remain in Me, thou remainest in love ; if thou remain in love, thou remainest in God : forget not, that thou leanedst on the breast of Him, who is the life, the life eternal, who was with the Father, and is revealed unto you.’ To Simon Peter he said : ‘ Where I am, there shall my servant be also : he who suffers with Me, shall rule with Me. Be thou the first and the last of my disciples.’ To Thomas : ‘ I remain thy Lord and thy God.’ To Nathaniel : ‘ Blessed are they that are pure in heart, for they shall see God.’ To Mary Magdalen : ‘ She, to whom much hath been forgiven, loveth much.’ To His mother, whose hand He pressed : ‘ Blessed art thou, not because all the nations of the Earth shall call thee blessed, but because the more thou art lifted up and exalted, the more thou humblest thyself.’ To Nicodemus : ‘ As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him may not perish, but have eternal life.’ To Joseph of Arimathea : ‘ Wherever my Gospel is preached, throughout the whole World, there what thou hast done for me shall be told to thy honour.’ In this manner did he speak words of comfort to many. He reached the summit of the mount : no foot was heard to fall : the stillness was profound ; all had placed them-

selves as it were of their own accord in a circle, which he closed, as the jewel closes the ring. For a few moments he was silent : no sound was heard : all eyes were fixed upon Him. He did not shine forth, but He was undescribably lovely and majestic. The King of Heaven and Earth, who had been the servant of servants, was every moment, every twinkling of an eye, still more conspicuous in his whole form, in every limb, in every gesture and movement. As He opened His mouth, calmly stretched out His hands over the whole circle, and all, as if impelled by an invisible power, fell on their knees, and worshipped Him with clasped hands ; what on Earth, or in Heaven, can be conceived more grand ! How divine, how human, how paternal, how brotherly, how royal, and how affectionate were his last words ! ‘ I depart from you ; yet I remain with you. I go to Him who sent Me : and yet lo, I am with you always even unto the end of the World. My peace I give unto you, not as the World giveth : Let not your heart be troubled, neither let it be afraid. I go to my God, and to your God, to my Father, and your Father. I came forth from my Father, and came into the World : now I leave the World, and go to my Father. In my Father’s house are many mansions : I go to prepare a place for you, and for all who believe in Me through your words : and if I go I will come again, and receive you to myself, that *where I am ye may be also.* My children, love one

another, as I have loved you. I would gather to Me all men, as a hen gathereth her brood under her wings.

‘He, who loveth those whom I love, loveth Me. Children, I go from you, and return to you again. The Spirit of my Father shall come unto you, and ye will remain in Me, and I in you. If ye continue in Me, I will continue in you. Heaven and Earth shall pass away, but My word shall not pass away.

‘All power in Heaven and Earth is given into My hands: he, who hath Me, hath eternal life; and he, who seeth Me, seeth Him that sent Me.’

While He spake thus a clear bright cloud descended from Heaven. The nearer it drew to the mountain and to the Lord, the brighter and more shining it became: the Lord too put on a lustrous appearance, and his garments were white as snow.

The bright cloud received the Lord into it's shining bosom: He ascended slowly and majestically: and the brightness of the cloud diffused a beautiful light over the adoring circle. This brightness prepared them to bear the mild indeed yet radiant glory, that beamed forth from the Lord. A celestial fragrance was shed by the heavenly cloud. All eyes were bent on the Lord, whose hands and eyes were raised toward Heaven. Tears bedewed the cheeks of the beholders, whose silent adoration was alternately interrupted by hallelujahs, till both He and the cloud vanished in the Heavens.

LETTER V.

PAUL TO AQUILA AND PRISCILLA.

*On the duties of their calling. News: exhortations:
doctrines.*

BELOVED BROTHER AND DEAR SISTER IN CHRIST!

THE grace of God and my Saviour be with you! I rejoice at the good tidings ye give me of yourselves. I rejoice at the daily increasing conviction, 'that the Lord ever helps us through; that the Lord never forsakes those who trust in Him.'

I am well pleased likewise, that ye are not weary of your calling, and endeavour to gain your own bread by the daily labour of your hands. The blessings of the Lord be on you, and your labour, and cause it to prosper.

I too am obliged to labour here with my own hands, and not a little: and while I work I often think with admiration on our Lord, who with the greatest humility worked so many years in the shop of his fosterfather Joseph; and bowed his neck with filial submission and patience to the yoke of poverty and daily labour for bread. We will not be greater than our Master; we will not be ashamed of that, of which he was not ashamed. We will rather la-

bour, than be a burden to others. We will also avoid the appearance of preaching the Gospel for the sake of worldly gain. The more industrious we are in our earthly calling, the less will God suffer us to want many supports, helps, and blessings. I have daily proofs of the watchfulness of divine Providence over me and my bodily sustenance. The Lord is more attentive to us and our situation, than any friend, or than we ourselves can be. He loves us more than we love ourselves. If he often seem harsh and severe, when he exposes us to painful sufferings; scarcely can a tear drop from our sorrowful eye turned toward Heaven, scarcely can a sigh escape from our oppressed bosom, ere his friendly countenance is displayed to us, unexpected comfort or perfect help is brought near, and a new mark of his favour appears, for which this bitter trial had as it were paved the way.

I must likewise communicate to you some tidings, which certainly will not be unwelcome.

At Corinth I became acquainted with a pious family, of the name of Cneus Julia, whose friendship gave me much pleasure. The desire of learning, love of truth, meekness, and benevolence, there went hand in hand with industry, orderliness, sobriety, and devotion. Ye may rely on their brotherly and Christian dispositions, and their faithful attachment to the Lord.

Measonius and his wife too give me much joy by their discreetness and amiable benevolence. They

have taken care of a deserted orphan, and brought her up in the Christian faith, so that she is become one of the elect of the Lord ; they have likewise allowed a weekly pension to a poor man, who was blind ; and have sold their carriage and horses, that they might be enabled to afford the more assistance to the saints.

Neologus is zealous in the performance of good works in secret. It is by accident alone we come to the knowledge of them. He sends considerable alms to persons by night, and by unknown hands : the messenger delivers what he is charged with at the door, and is out of sight, before there is time to ask him any questions. He sends physicians to the sick, pays them himself, and no one knows from whom they come : and whatever succour may be necessary, he takes care that it shall be furnished.

What pleases me greatly in Menander, and in this he is not imitated by so many Christians as I could wish, is his noble and benevolent disposition even toward the Heathen. He remembers the word of the Lord : ‘ God maketh his Sun to rise on the evil and on the good.’ Are not the Gentiles men as we are ? Is not our God their God likewise ? Did not Christ die for them also ? How many hath God already called, and distinguished as His elect ! and how can they be gained by the hardheartedness of Christians, or without kindness toward them ?

Thus, my beloved, God leaves me not without *occasions* of joyfulness. He continually demands

my sincerest thanks, and my stedfast trust in Him. O let us ever look up to Him with gladness as His children, and rejoice in Him daily more and more ! Let us walk before Him without blame ; never doubting Him ; cleaving to Him more firmly ; and making Him our refuge in all our afflictions !

Whatever may assail us from without, let us be tranquil in Him, and for His sake. Let us never be weary of doing what we can, when we cannot do what we would. ‘ Whoso hath, our Lord used often to say, and useth what he hath, to him shall be given, and in more abundance.’ How often have we already experienced the truth of these words !

O my beloved, let us remain faithful to Him who is most faithful, that we may be blessed through Him who is most blessed. Amen.

The grace of Jesus Christ be with you.

PAUL.

LETTER IV.

PAUL TO LYDIA.

Thanks : confirmation in the faith : instructions : encouragements : recommendation of a travelling brother : salutations.

BELOVED SISTER IN CHRIST !

I Willingly acquaint thee how we are as soon as it is in my power, for I know what part thou takest

in every thing that concerns us. We are in good health, joyful, every where well received, and God hath blessed our words, and the power of the Lord has been with us to the healing of many.

But above all things I thank thee heartily for the motherly and sisterly love, wherewith thou receivedst us, and for the benefits which thou heapedst upon us. The Lord reward thee for what thou didst unto us, and for what more thou wouldst have done; and never let thee want true friends, to acknowledge thy love with humility, thankfulness, and blessings.

Thy love toward us displayed itself particularly in thy tender pity for our sufferings, which were not small. Great were the injuries done us in open defiance of all laws: but thy compassion was lovely, noble, and active, and alleviated our bitterest afflictions. O what wouldst thou not have done, what didst thou not do, to mitigate our pains? God reward thee, not only hereafter, but here also, through us and without us, for thy true love and unwearied services!

Let what we have undergone teach thee, devout sister, that we cannot enter into the Kingdom of Heaven but through many tribulations: let it teach thee, that we must not reckon upon a single day free from sorrows here below; and that our flesh must be humbled in all manner of ways, lest it get *the upper hand* of the spirit, which of itself always *desireth* that which is good. Let it teach thee, that

the divine mercy never forsakes them, who lean steadfastly on the Lord, and least of all when they appear most forsaken : and that His regard for His own, and especial care of them, will be most conspicuous, when they appear to be completely overwhelmed by the violence of the ungodly. What has happened to us will also teach thee, that there is no danger so great and imminent, which the power of the Lord cannot avert ; no suffering so severe, but he can impart comfort and strength to our souls more than equal to it's endurance ; no wickedness so cunning, no malignant fury of persecution so diabolical, but he can unmask, put to shame, silence, and entangle in it's own snares.

Fear nothing on our account. The God of Jacob is our shield, and the King of Israel our breastplate. He will never be ashamed of us, nor withdraw His hand from us, though He may appear for a time to have forgotten and forsaken us. In the hottest moments of persecution, when He was least to be expected, He stood forward and said : ' Here I am : touch not mine anointed ; do my prophets no harm.'

And He who protects us, Lydia, is thy God and protector also, and will show himself to be such in all thy sufferings and afflictions. Thy prayers and almsdeeds will be held by Him in everlasting remembrance ; and the blessings, which His Spirit hath put into our mouths, will assuredly rest upon thee. God will never repent of His gifts, His pro-

mises, His blessings. Thou art and remainest blessed of the Lord: My heart is never backward in praying for thee: when I think of thee, my lips overflow with good wishes. The Spirit often prompts me to do this for thee, and thereby know I how dear thou art in the eyes of God, and how many great blessings He hath ordained for thee beyond thousands of others. Remain stedfast therefore in thy Christian faith: remain in thy meekness and simplicity: commune often in secret with the Lord. His ear is open to all, who present themselves before Him in the spirit. O enjoy that freedom of faith and prayer, which he hath bestowed on thee, His chosen above thousands. Let thy days be filled with works that are pleasing to God, and welcome the saints; for what thou dost unto them thou dost unto the Lord.

I commend to thee in particular Erastus, one of the brethren, who in a few weeks will be at Philippi. He rejoiceth in the hope of seeing thee. I need not say to thee: 'Welcome him, as thou wouldst welcome me.' He is a true servant of Christ, who would freely give all he hath, and his life also for the Lord. Commend him also to the brethren. He is extremely modest, temperate, wants little, is thankful for the least, and a man abounding in wisdom and humility. His visit will be a blessing to thee and to the brethren. Ye will eat the Lord's *supper* together: the Lord be in the midst of you, and give you in spirit to partake of His body and

His blood ! May the majesty of the Lord shed upon you it's mildest yet most powerful beams, that ye may be penetrated with His glorious, most blessed, and most blessing humanity, that ye may be anointed and pervaded by his benevolent energy.

Salute all the saints, more especially the house of Stephen : likewise thy old and faithful servant Cecilia, who behaved to us so kindly ; Apollonius, who spoke so boldly, and at his own peril, in our behalf ; and Claudia, who furnished us in abundance with many things needful.

The grace of the Lord be with thee !

PAUL.

LETTER VII.

PAUL TO SERGIUS PAULUS.

Short account of himself, and the progress of the good cause. A word or two of the Jews. Encouragements. Something concerning Christ. Confirmation in the faith. Warning against superstition. A few words respecting Elymas.

MOST EXCELLENT SERGIUS PAULUS !

THOU demandest news of me, and wishest for some instruction from me.

Our journey was prosperous ; and when I met with any troubles, I comforted myself with thinking

on thee, and thy courageous love of the truth, and strengthened myself in the conviction, that these troubles were necessary to improve and perfect me. Wherever we came, the Lord was graciously pleased to bless our words, particularly among those who are called Gentiles. Alas! most of the Jews are enemies to the King of Israel, to the worship of whom however they will one day turn. I trust in the omnipotence of His grace, that He will, at some time, have mercy on them all : but, alas, how difficult do they make the way for themselves to the enjoyment of His mercy !

It gave me great delight, to hear that thou daily rejoicest more in thy belief. The more thou knowest the Lord whom we serve, the more heartily wilt thou rejoice in Him. Walk always as before His allseeing eye : speak as within reach of His allhearing ear : think in all things thou dost of the account that thou hast to render to Him. Yet do this without slavishness, and without fear. The goodness of our Lord is unspeakable. He will be loved, not servilely feared, by those who are His. He loves the cheerful mind, that doth good works with pleasure. He would have all sorrow remote from our hearts. He who is himself happy, would have all to be happy. Christ, our beneficent Saviour, is the happiest of all beings, because He is the best and kindest of all beings. Be but faithful to Him, and thou wilt daily receive fresh tokens of his favour and affection. He manifests himself to every one who

trusteth firmly in Him, and cherishes a longing, an urgent, heartfelt longing after Him.

Listen not for a moment to the voice of those, who would draw thee aside from Him, and darken thy views of His character. In a word, live before Him and in Him. In all thy troubles of whatever kind, flee to Him. Speak to Him as if he stood before thee in all His benevolence and lovingkindness. Doubt neither His power, nor His readiness, to help thee; either by removing the cause of thy affliction, furnishing thy mind with grounds of consolation, or imparting to thee renewed aids of the Spirit, to bear with resignation the burden that presses on thee, and wisely turn it to thy profit. Trust me, my dear brother in the Lord, it can never fail them who believe. They have within them a perpetual fountain of heavenly light and animating consolation. He who believeth hath all things in One. And this is the preeminence of our religion, which can never be laid enough to heart. We need not flee to a different deity on every different occasion: we have one Lord, who is rich enough for all, that call on Him. That man is a stranger to peace, who findeth not all in One. There is no want, no perplexity, no affliction of any kind, in which we cannot have recourse to the One Allsufficient with evident efficacy.

Let nothing, O Sergius, seduce thee from trusting firmly in One, in whom every thing is comprehended. If thou stray from Him, thou fallest at

once into all the mazes of superstition. Superstition seeketh from many what Faith seeketh in One. Faith findeth in One, what Superstition seeketh from many in vain. This is the errour of Elymas, who seeketh from devils what is to be sought only from the Lord: but all the devils together have not what the Lord hath, and cannot give what the Lord can give. Perhaps he hath magical power over some devils: what then? What, that is true, real, or desirable, can they bestow? They cannot impart light to his understanding, love to his heart, or peace to his conscience. In the same extent too, in which he is lord of these devils, he will become by degrees their slave. I pray the Lord may yet have mercy on him, and grant me in His grace the felicity of removing his blindness. I request of thee, to send him the enclosed letter by a trusty hand without delay. The grace of the Lord be with thee.

PAUL.

LETTER VIII.

PAUL TO EPAPHRODITUS.

Consolations in his sickness.

O How much it grieved me, my beloved Epaphroditus, to leave thee behind sick at Miletus! How do I prize thy health, thou true servant of Jesus Christ! How dear to me is every day of thy life upon Earth!

not the Lord already done much through thy means ? and what will He not still do ? What has already been accomplished through thee is a pledge of what shall hereafter be done. For the present attend to thy sickness in peace and tranquillity : the Lord willeth, that thou shouldst be sick, and exercise thyself in peaceful quiet, in patient, reflecting inactivity. The Lord will raise thee up again, and give His blessing to thy medicines. More than this blessing I was not permitted to obtain by my prayers. With this I am content, and for this I am thankful. God will never do all things by the hands of one person. His ways are frequently very wide from those, which to us appear the shortest. We must pass through a thousand trials. All kinds of human sufferings must become known to us by means of our own feelings. Was not our Lord Himself to be tried in all things ? At one time our faith must remove mountains : at another our patience must submit with the most implicit resignation to the heaviest yoke. At one time we are able to heal an incurable disease with a single word : at another our own bodies must be a prey to sickness. We must never forget, that we too are men, and exposed to the same conflicts as others.

O my brother, fear not : God will again restore thee to our prayers ; of this I am assured by the Holy Spirit. Be patient and tranquil therefore under thy sickness. Commune often in secret with the Lord, who is never far from thee. Meditate on the past course of thy life, from thy earliest youth

to the present hour. Thou wilt perceive therein the hand of the Lord, or traces of the wisest love. Thou wilt rejoice in the goodness of thy God; and thy confidence in Him with regard to thy future destination will be confirmed. Repeat to thyself, in the intervals of thy pain, the great truths of our most holy faith: of Jesus the firstborn and only begotten Son—the Man who was in the form of God, and the God who took upon himself the form of a servant—Jesus the only Mediator, who taketh away sin, the Restorer of all, Saviour of all—Jesus the Judge, who shall come again, &c.—There is not one of these truths which is not an inexhaustible source of consolation. May each be so to thee in thy present condition: and then, when God has again restored thee to perfect health, thou wilt be able to preach to others with fresh courage, and with an evident blessing, those truths that have so powerfully comforted thee, and make them appear of more importance than all things.

God will still work many good and great things through thee, my beloved Epaphroditus. He has vouchsafed thee a sabbath, to collect thy thoughts, to enlighten thy inward understanding, and to gain new, important, internal experiences of thy own. The brethren will listen to thee with new attention, as to one risen from the grave, as one returned from the communion of departed spirits. Whomsoever God distinguisheth by particular providences, deliverances, graces, their words always find readier ad-

mission, at least with those, who are accustomed to discern the hand of God in all things. Rejoice in thy future days. They shall not indeed be free from sufferings, but I hope, nay I know, that they shall be blessed in an extraordinary measure. Thou wilt do the work of the Lord with redoubled zeal, and with redoubled success. Thou wilt look about thee for every occasion of giving joy to the Lord, of gaining hearts to Him, of confirming all believers in their faith in Him, and of strengthening in their love all who love the saints. Thou wilt be as one new born. Those things, that now appear to thee to be neglected, thou wilt make good tenfold. I know thy heart, and thy zeal for the work of the Lord: and I know also it is the way of the Lord, to bless afterward beyond measure those, who suffer patiently. Thou wilt sow without ceasing; and unceasingly reap the fruits, here as well as hereafter. This fills me with joy, when thou art in my thoughts.

I bless thee in spirit, when I hear thy name. The Lord loveth thee, and hath much grace prepared for thee. He, who walks in the path of humility, takes the shortest way to the fountain of grace.

O how shall I rejoice to see thee again in health, or only to hear that thou art well, and joyful in the Lord!

His grace be with thee!

PAUL.

LETTER IX.

PAUL TO LUKE.

Concerning his Gospel.

GRACE AND PEACE BE WITH THEE FROM GOD THE
FATHER AND OUR LORD JESUS CHRIST.

BELOVED brother Luke, I cannot express to thee with what joy I received and devoured thy precious gift, the Gospel of Jesus Christ. I can never read it enough. My eyes often overflow with tears, and I embrace thee in spirit, and thank God in my heart, that he gave thee the will and the power to write that work. It is written with simplicity, dignity, moderation, and judicious selection, while its noble aim is conspicuous. Much therein was new to me, and highly important. How lovely was it to me, to become still more intimately acquainted with the Lord in the most mild and compassionate workings of his human nature! In many situations indeed I have seen Himself, as though I had been one of His apostles, in the several visions that He has vouchsafed to me. I beheld Him at Bethlehem as a newborn babe in the manger: I beheld the angels around the blessed Mary in the fields of Bethlehem. I heard all the questions and all the answers of the happiest of mothers and worthiest of

the daughters of Eve. I beheld the lovely babe fleeing into Egypt with his parents, and returning again to Nazareth. I beheld Him in the temple amid the doctors of Israel, and heard all His questions and replies, at which the oldest and wisest were astonished. One question was: 'Teachers of Israel, it is written: "My servant shall be exalted, and be very high: and yet He shall be so despised, that men shall hide their faces from Him:" how can these things be?' They smiled, were astonished, held their peace, and appeared to wait his solution and answer. With admirable modesty and discretion he then continued: "The Lord casteth down, and raiseth up: He maketh rich, and He maketh poor: He leadeth down to the grave, and bringeth back again." David was first hated and persecuted by Saul; yet he was afterward the beloved King of Israel: may not what has happened to David happen also to a son of David?'

In other visions the Lord showed Himself to me at one time in the temple amid multitudes of the unworthy shepherds of Israel and the vilest hypocrites.

Often was I as it were a witness of His transactions, both of those which thou recordest, and of such as no historian has related. In a heavenly vision I witnessed His transfiguration on the holy mount; and His horrible temptation in the wilderness. O God, what days of trial, what nights of deadly agony were those! What he had there to en-

counter, to overcome, to prepare, surpasses all conception. I was dissolved in tears at the sight. I saw too His dreadful agony in Gethsemane, and all the powers of darkness leagued against Him. Greater sufferings were never beheld on Earth. There was not a single part of His corpselike body, that did not exhibit evident tokens of unspeakable suffering. On Gabbatha before Pilate, on Golgotha nailed to the cross, I beheld Him laden with the sufferings of humanity. Nothing more terrible, nothing more beautiful, can be conceived, than our Lord on the cross. His countenance was so changed as not to be known : yet something so exalted, extraordinary, divine, more than majestic, appeared in every wound, in every drop of blood, in every pang, in every expression of pain, that a man would have adored the Divine Sufferer. This no evangelist, no apostle has described.

It was vouchsafed me likewise, my Beloved Luke, to behold His resurrection ; which no evangelist indeed could relate, as no human being was witness to it. Ye were permitted to record only what ye had seen and heard, or received from authentic testimony. There was a resurrection worthy of a God ! A simple, exalted awaking of the Dead, who began to feel Himself, and whose first words, as He opened His eyes, were : ‘ Father ! Father ! Thou truly Almighty ! I live again : eternal praise be Thine ! ’ What a princely rising from the grave ! What a brightness of countenance ! What beautiful golden

locks falling in ringlets upon His shoulders ! What a majestic form in a dazzling white robe, which enveloped His body in the twinkling of an eye ! What a step of the Conqueror of Death ! What a movement of His princely hand ! What a man ! What a God ! But I hold my peace. What more thou art to know the Lord himself will reveal to thee by His Holy Spirit.

With unspeakable delight I read in thy Gospel, my beloved Luke, the parable of Jesus on the subject of prayer, that thou hast related. I know not what more simple, more beautiful, more comfortable, more impressive could be said. And when I consider, that Jesus, who is the Truth, said it ; that Jesus said it in the name of God ; that Jesus said it not to faultless, but to sinful men ; I am almost beside myself with joy, that He delivered something so inestimable to men ; and almost with sorrow, that men can be so indifferent to this inestimable offer, or, while they pretend to faith in Jesus, make no use of this transcendent promise of God !

I was inexpressibly cheered likewise by the parable of the prodigal son, which was unknown to me. Can any thing more amiable he said or imagined ? What sinner, who enters into his own heart, can read this parable without trembling ? To what sinner, who is desirous of turning to his God and Father, must it not give courage ? courage to surmount all doubts, however well-grounded they may appear ? courage, to force his way through every

thing, and have recourse to the Father alone? O goodness inexpressible, which so smooths the way to God, and our return to the grace of Him who is Allmerciful! O thou lovely, heavenly Jesus, what thanks do the sinners upon this Earth owe Thee, for Thy teachings, Thy invitations, Thy encouragements, Thy promises!

My dearest Luke, If I think to day, that my love to the Lord cannot rise higher, to morrow I learn and experience new kindnesses, new excellencies, excellencies that cannot be surpassed, from Him, and in Him, so that I think the love I felt yesterday was but cool indifference.

O Luke, what happiness, to know Him who is Love, to love Him who is Love, and to be assured, that we are beloved by Him!

Grace be with thee!

PAUL.

PART IV.

LETTERS TO INSTRUCT, WARN, RE-
PROVE, AND DIRECT, PERSONS IN
ERROUR AND BACKSLIDERS.

LETTER I. PAUL TO ONE OF THE PHARISEES.

LETTER II. PAUL TO A YOUNG MAN NAMED
EUBULUS.

LETTER III. PAUL TO JOHN MARK.

LETTER IV. PAUL TO HYMENEUS THE FALSE
TEACHER.

PART IV.

LETTER I.

PAUL TO ONE OF THE PHARISEES.

On Moses and Christ, the letter and the spirit of the Law.

DEAR BROTHER !

I Rejoice at thy daily searching the Scriptures, and thy desire of learning: only I pray thee, brother, never to forget, that the Messiah is the spirit and the end of all that is written, and all that has come to pass. Moses and the prophets are only heralds and guides to Him. They cannot, therefore be compared with Him: they are all servants: He alone is the Master. They are all witnesses of God to Israel: He is the living Word that sets in motion all tongues: He, the Sum of all the promises, the Point to which every eye is turned, the Object of all the sacred writers.

Moses, great as he was, could give to Israel no law capable of conferring righteousness and salvation. He said indeed: 'He who doth these things *shall live in them,*' but he gave neither the desire nor *he power to do it.* Christ says: 'The works that

I do shall he do also, and greater than these:—but without Me can he do nothing: with Me, through Me, and in Me, can he do all things.' Dear brother, entangle not thyself in the means, lest thou lose sight of the *end*, and make it unattainable to thee. The law is not the end, but the means to that end, which is Jesus Christ. The law maketh itself unnecessary, but Christ indispensable. The Christian fulfilleth the law, as no one can fulfil it, but a Christian. He satisfieth both it's letter and it's spirit. The law liveth in Him. He is a living, not literal, but animated and spiritual law. He is the comprehensive sum of the law. To him Moses is nothing in comparison of Christ. What Moses requires he can and will satisfy, to it's full extent, according to it's spirit and essence. Be zealous for Moses on account of his excellence, I have nothing to say against it: but I add, be more zealous for Christ on account of his supreme excellence. Let thy former love give place to a superiour and more worthy. Being made free, be a slave no longer. Thou bindest thy own hands, if, being a Christian, thou wilt still be a slave to Moses. Every thing to be found in Moses, that is generally valid, that is generally good, is to be found in the most perfect manner in Christ and his Gospel. By being baptized in the name of Jesus the Messiah, thou art dead to Moses as a lawgiver. Thou knowest no other lawgiver, who can save or condemn, but Christ. *Moses is swallowed up in Him. Solomon's temple*

Christ we are become dead to the law of Moses. How different, how much more pure, spiritual, and heartfelt are the virtues, which Christ has taught us, and which the Spirit of Christ has made attainable by us, than all that we have admired in the best of Israelites! With the disciples of Christ all is love! all is life! He thinks of the letter of Christ's law only in those things in which he is still weak. As soon as he has begun to follow it with his eye affectionately turned to Christ, what was before difficult he finds easy, what was before impossible he now feels himself enabled to perform. One look to Christ, to His will, His love, His desire to bless his people, imparts to the Christian such inward strength, as no threatening law could give. The threat of the law hinders only the outward act, it quenches not in the least the inward desire to sin. The law of love maketh every thing within pure, animated, patient, and active; and diffuses the most amiable humility over the greatest merits and most exalted virtues.

O my dear brother, may the grace of the Lord enlighten thee, to become as free as Christ wills thee to be.

PAUL.

LETTER II.

PAUL TO A YOUNG MAN NAMED EUBULUS.

Warnings against vanity and pleasure. Entreaties to look into his heart; and not to vex, but to give joy to him and to the angels in Heaven.

MY BELOVED EUBULUS!

THE Spirit warneth me, that thou art in need of an admonitory letter from thy firm and fatherly friend Paul. Alas! I fear thou walkest not in the way, which he enjoined thee, and which leadeth to eternal life. The passions of youth hurry thee into wrong paths, the end of which is destruction. I must ask thee, in the sight of the Lord, dost thou not run after those things, at least in thy thoughts, for which the carnal mind alone can lust, certainly not the spirit that God has given us through Jesus Christ? In the intoxication of thy sensuality and imaginations, art thou not unmindful of the value of this spirit? of the end for which thou wast created? of the jewel, to the attainment of which the grace of our Lord hath called thee?

Beloved son in the Lord, dost thou not perceive, that thou standest on the brink of a fearful abyss? That Satan is encircling thee with his wiles, as the serpent of old encircled Eve? Thou hast left thy

first love, and grown colder to the work of the Lord? Will my warning already be too late? God forbid! Wilt thou no longer remember the tears that fell from thine eyes and from mine, when I laid my hands upon thy head, and blessed thee in and with the spirit of Jesus Christ? Hold fast what thou hast received, and quench not the spirit through the lusts of the flesh, which are at enmity with God. Cast not away the grace that is given thee. Withstand that vanity, which would be a disgrace to thy understanding, and a profanation of thy conscience. Shun the company of the fleshly-minded; and approach not those carnal men, who are guided only by their sensual nature. Let not one moment of brutal pleasure rob thee of years of a peaceful conscience. Be wise and live as a man of God; as man of God even in the deepest solitude of the profoundest retirement. Not a moment of thy life is thy own: not one drop of thy blood is thy own: thou belongest not to thyself, but to the Lord. Live according to the intention and will of Him, whose will is thy happiness and perfection. Let the spirit be lord over thy flesh, and not thy flesh over the spirit. Be watchful over thyself, and turn away quickly from the first thought, which the eye of God and the light of the spirit would behold with aversion. Beware of indulging thyself in every thing, in which thou mayest indulge thyself without absolute sin: the man who approaches near the *enticing boundary*, too easily steps over it. Return into

thyself, before sin has overpowered thee ; and break loose from the snares of Satan, before thou art inextricably entangled in his net. It is a father who admonishes thee ; it is a friend in Christ, who entreats thee.—Thou hast neglected prayer, therefore the sense of divine grace hath forsaken thee, the light of thy conscience no longer burns with a pure flame, therefore thou lookest stedfastly to the goal no longer. He, who is faint in prayer, will be faint in the fulfilment of his most sacred duties, and open a door for Satan to enter into his heart. Turn thyself again to the Lord, and He will pardon thee ; humble thyself before Him, and He will have mercy on thee. The Lord is gracious beyond all expression, but He will not be mocked. His laws are unchangeable, and holy as Himself. He is holy, and He will have His disciples be holy also. The fleshly-minded are not of His kingdom, any more than the spiritually-minded worshippers of Christ are of the kingdom of Satan. Imagine not, that thou hast particular privileges, and that thou mayest consider thyself as an exception. What thou sowest, that thou shalt reap, and nothing else. Can he, who soweth tares, expect to reap wheat ? ‘ Do men gather figs of thorns,’ saith the Lord, ‘ and grapes of thistles ?’ And canst thou expect the joys of the spirit, that will never bring repentance, from the dissolute pleasures of the flesh ? Thy reason will teach thee, that the slave of his animal nature cannot live according to the law of the spirit, and must never expect what is promised to Him who vanquisheth it.

Consider, my son, the dignity of thy Christian calling. What is the dignity of any earthly potentate compared with it? what all the privileges of human birthright? Did Esau wisely, when he sold his birthright for a mess of pottage? And dost thou more wisely, when thou givest away thy birthright in the kingdom of God, for an hour of vain, irrational pleasure?—Examine what I say. The Lord give thee understanding in all things. Consider the manly youths Titus and Timothy. What wrestlers with and conquerors of their carnal nature! What patterns of continence and self-government! Set before thyself such for examples; and to such attach thyself. What is possible to them is possible to thee also. That peace, which has been granted to their prayers, may and will be granted to thine likewise, if thou pray with earnestness, and from thy heart. I pray God for thee: but without thy earnest and urgent prayer also, my prayers can avail thee nought.

Thou seest how much I have written to thee with my own hand. The Lord bless my words in thy heart, and grant that my tears be not shed for thee in vain. Be and remain an honour to Christ and his flock. How soon is much lost, that can never be recovered to all eternity! Let not my labour for thee and for thy soul be in vain. I shall keep mine eye upon thee; and never lose thee entirely out of my sight. Forget not this, my son; but forget still less, that the eye of the Lord is ever

upon thee, and that no creature is invisible to Him, but every thing appears nakedly, and in it's full extent to His eye. He beholds every impure desire, that arises in thee; and every thought, with which thou opposest or cherishest it. Thou walkest incessantly before the all-pervading eye of the Lord, and his chosen angels. They rejoice, when thou fightest and overcomest; and are sorrowful like me, when thou art overcome. Do not grieve the holy angels, but make them glad, who have joy only in truth and in love. Grieve not the paternal heart of thy Paul, who was so dear to thee, and who still loves thee with tender and sorrowful affection. Grieve not the Spirit of God, which is in thee; and the Spirit of God which is in the heart of thy father and brother in Christ. Once more, be a joy and not a sorrow to us; be a joy to men, and angels, and Christ. The grace and mercy of Jesus Christ be with thee.

PAUL.

LETTER III.

PAUL TO JOHN MARK.

On his instability and lightmindedness; and on the firmness indispensable in a preacher of Christ and a helper of the apostles.

THOU art angry, Mark, thou art not grieved only, but angry, that I scrupled to take thee with us on our apostolical journey. Thou canst not conceive, thou sayest, how an apostle of Christ, who talks so much of patient love, should be so rigid only toward thee. I am not angry with thee: I pity thee. But thy anger will soon subside. Barnabas will in all likelihood impart to thee ingenuously the words of instruction. I expect it with confidence; and rejoice, that thou journeyest with Barnabas, and not with me. Thou canst not accompany a worthier or a nobler man. I respect Barnabas even in those things, in which I think differently from him. If thou but listen to his words, follow what he teacheth, and let his example be thy pattern, thou canst not go wrong. He is goodness itself. Do not offend him in any thing. Let me however speak frankly to thee the words of a father. Sure I am I love thee, both for thy own sake, and for the Lord's. But thy instability, thy

indulgence of the senses, thy readiness to covet those things, of which thou hast made a sacrifice to the truth and to duty, thy irresolution to serve the Lord wholly, and Him alone, thy lukewarmness for Christ, have already more than once afflicted me with sorrow for thee. Thou meanest to be good and sincere; and at certain moments thou meanest it as sincerely as any man. But still a remnant of light-mindedness lurks in thy heart, which often makes thee easily, quickly and wholly forget what is of the highest importance. A sensual desire, a fleshly gratification falls in thy way; and lo! thy zeal is quenched, thy true ardour for Christ is gone. Not but thou art afterward ready to lend an ear to admonition, art ashamed, and, as I am willing to believe, sincerely promisest amendment; but the true vital power is wanting in thee—inward confidence, that is the assurance, that thou wilt regain the favour of God, and obtain from Him by thy prayers the strength thou wantest. Thou hast not that power of resisting manfully, of which it is impossible to conceive a genuine preacher of Christ to be destitute. In a word a man cannot confide in thee. This confidence in the virtue and firmness of a person; this absence of fear with respect to him; this security, that he would not wander, though all were led astray, that he would stand firm, though all around on his right hand and on his left fell off; I found necessary, my beloved Mark, in every one who offered himself as my helper, or the companion

of my travels. It was not precipitancy, that led me to act as I acted. It was mature, sober conviction. For our helpers we require men the most trusty. We bear much, and willingly endure and pardon weaknesses of various kinds. But when the choice of an apostolical fellow-traveller is in question, we cannot too strictly abide by certain rules. From my sorrow at our separation, and the pain with which I bade thee farewell, thou must have perceived, that there is not a spark of aversion or dislike to thee in my heart. With the tears of fatherly affection I laid thee, in spirit, at the feet of the Lord, and his strengthening grace. I cannot see thee fall or become weak. Thou hast already loved the Lord so heartily, and done so much for Him, that He cannot suffer thee to fall off from Him entirely. But in the mean time thou hast need of urgent warnings, for a perilous light-mindedness rushes on thee at once like a demon. A state of inactive or less active ease seems to thee the supreme happiness of life. Thou art easily enslaved by a number of little gratifications and conveniencies, to which thou hast accustomed thyself; and darest the want of them, as thou dost still more to submit to actual inconveniencies and burdens. And can he, my beloved John, call himself a Christian, who will take upon himself, venture, bear, want, suffer nothing for Christ? I say still *more*: can he who is not ready to venture, forego, *sacrifice*, undertake all things for Him, present him-

self before Christians as a worthy preacher of Christ? I hope, my dear Mark, that the Lord in His mercy will vouchsafe thee that firmness and strength of mind, which are indispensably necessary to thy vocation as a Christian teacher. But thou must seek them earnestly thyself. My hope is, that the Lord, who has given thee to the charge of the good and faithful Barnabas, will not forsake thee. Only keep thyself firm, and let no desire of worldly gratifications, or the conveniencies of a life of ease, render thee negligent in the work of the Lord.

Salute Barnabas, and the brethren that are with him. Grace be with thee.

PAUL.

LETTER IV.

PAUL TO HYMENEUS, THE FALSE TEACHER.

THE grace and light of Jesus Christ, and of His Spirit, be with thee!

With sorrow I learn, that thou wanderest from the truth, which thou heardest from me, and I received from the Lord. Thou teachest, that our Lord was nothing more than a man, and that to worship him is a kind of idolatry. This I call error, nay an absolute falling away from the Christian faith. This I never taught; and this false doctrine, which proceeds not from the Spirit of Truth, I will oppose

with all the grace that is given me. Before I was converted I erred also. This same errour was mine, in that I deemed Him who is most divine, to be only a mere man. It is true thou sayest what I did not then say, 'a wise, good, just, holy, heavenly devout man.' But we have nothing to do in this case with human wisdom and righteousness: man requires a Man infinitely higher than himself. We require an almighty Lord; and our Messiah would be no Messiah, were not all power in Heaven and upon Earth given to Him. If He were not rich enough for all, who call upon Him; then indeed to worship Him would be idolatry, it would be deifying a man. Jesus Himself taught us who He is, and what we have in Him: and for this reason speak we so much expressly of His divine greatness, that we may use and enjoy this abundance of all divine power, which is in Him. We must likewise know Him as divinely great, that we may deem no sacrifice too great for Him. We cannot live wholly for Him, unless we know and adore Him as our supreme good. Let us thus hold what we have received of Him, both from Himself and from His Holy Spirit. We renounce our belief in Him, if we hold not for truth what He taught us: we cease to be His disciples, if we receive Him not as what He is, and what He showed Himself a thousand times to be. 'Before Abraham was, I am:' said He to the *Jews*: and He prayed His Father 'to glorify Him with the glory which He had with the Father before

the World was.' He called Himself expressly 'the Son into whose hand all things are given.' More than once He said: 'all things that the Father hath are mine:'—'I and my Father are one:'—'what things soever the Father doeth, these doeth the Son likewise.' No one, who was a mere man, could or durst say such things of himself. And it has been expressly revealed to us by the unerring Spirit, which guldeth unto all truth, 'that He was in the beginning with God, and was God: and that all things, both visible and invisible, were made by Him.'

If I have not sufficiently proved to thee, Hymeneus, that the Holy Spirit is in me, and that I speak in the name of the unfailing holy Truth, thou wilt not and oughtest not to believe me: but if thou can neither deny nor doubt, that the truth of God is in me, and speaketh with my mouth; if in the name of the man Jesus I have done works, which could not be done but by the power of the Omnipotent; thou art bound in thy conscience, and before God, to believe me as a true apostle of Christ. I, therefore, an apostle of Jesus Christ, testify to thee in the name of Christ, and through the Spirit of Truth, that

'The true and perfect man Christ Jesus is the only, incomparable Son of God; is infinitely more than man; is a being, not of a higher merely, but of the highest order, who hath not any like unto Him among all created beings; and never may be place

in the rank of creatures. He is perfectly sole in His kind—all the angels and archangels are His subjects, and His creatures. By Him all things were made, that have been made, not even one excepted. He is the fullness of the divine allsufficiency for us, our Lord and our God, highly to be praised to all eternity. God is to us God, is to us all, in Him, and through Him. In Him and through Him, God is become our God. In Him will God be worshipped and adored. No man, be he ever so great, can require to be worshipped by all the angels, and by all men. This Christ requireth. He maketh Himself the immediate object of the religion of man: to Him, as to the Father, nay to the Father in Him, our prayers, our praises, our thanksgivings are to be addressed. To Him we conduct all hearts. We set up Him as the only Mediator between God and man. We exalt Him above all names, that may be named, both in the visible World and in the invisible, in the present and in the World to come. To Him we flee for refuge in all our highest wants, which no man could satisfy. Behold here my belief in Jesus.

Before I knew Him, I was zealous against Him with senseless zeal, and prayed to the God of Israel. Now pray I to the God of Israel in Him, and have daily experience, that He heareth my prayer, and hath His ear always open to those who *worship Him in spirit and in truth.* I pray heartily, *that of the abundance of His mercy He may have*

compassion on thee; and through me turn thee back into the right way, from which thou hast wandered; that thou mayest continue in the truth thou hast received, and not lead others astray, darkening their hearts with vain imaginations.

The grace of Jesus Christ be with thee, and enlighten thy Spirit.

PAUL.

THE END.

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